Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol XXII No. 12-13] Monday 1-1-1962 & 8-1-62 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

INDIAN LANGUAGE

Sri M. V. Tirumaliengar, B.C.E., A M.I.E., Bangalore, writes,—

It is a common place that our country should have a common language, as voiced by M.Ps, Politicians Scientists and Philosophers, on the platforms and in the press. To reach this goal, it is necessary, at the outset, to recognize that our country has been multilingual, and continues to be so even now, when the country has become independent with a Democratic Government having a statutory Indian constitution which recognises not less than 16 different parts of the country, e.g. Hindi in the North and Tamil in the South.

Therefore if the name of the National Language be Hindi, it creates discord and consequent discontent among the non-Hindi knowing people. And when discord is created there cannot but follow discontent, as any socialist can tell us; whereas the declared policy of the Government now in power is that of what is called democracy, of the socialistic pattern whose aim is that each individual would have equal rights and privileges as any other, no more no less.

It thus becomes obvious that the National Language should satisfy that aim. Therefore I suggest that the National Language be called "The Indian Language", which means the Language of India, as is any other independent country e.g. English for England, French for France, German for Germany and the like.

And that Indian Language should also have an alphabet of its own, assimilating all the different phonetics of the various Indian Languages, to be learnt by school going children of the age group of about 6 to 11.

So that those children may be become fit for "Secondary Education" of the age group, about 11 to 16, and later for collegiate education also, at the age group 16 to 21, when they will be fit enough to vote during the periodical elections, which is a necessary characteristic of any democracy.

This business of devising a common alphabet as above can only be dealt with by expert linguists sitting in conference to devise the ways and means of doing so, including the preparation of a Dictionary of the words of the alphabet, which work will take not less than about 5 years.

Meantime each child of the age group 6 to 11 should be made to learn its mother tongue with its established alphabet, along with the above "National Language of India".

Thus will the first obstacle to the goal of integration of India be surmounted.

And every other problem, that arises in the then integrated India can be solved by the then Parliament of the integrated people of the country.

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦೦.

ಕಾರೂನೇಹರ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

NATIONAL LANGUAGE

Dr. K, N. Katju, Chief Minister of M.P. writes :

It is rather unfortunate that in our Constitution, the need for a national language has not been directly and clearly emphasised. Hindi is mentioned as the official language of India for the purpose of Central Government and for all inter-State communications. The word National has not been used.

The so-called official language cannot be onsidered to be a national language. I ıave thought over the matter. It is no use ılaying with old arguments. The more I hink about the matter the more emphati-ally do I come to the conclusion that the ›pinion expressed by me in December, 1947, that Sanskrit should be our national anguage was a right one. Sanskrit has ›een in existence ever since the birth of :he Aryan nation. It has been the reposi-tory of all that the Aryan civilization, :ulture traditions, religious doctrines and beliefs stand for.

Regional languages prevail in their respective regions, but with Sanskrit, every single Indian is familiar. It is used every day in religious, culture and traditional observance of every kind. Its sounds are familiar and held dear ; it can be simplified. All our classics are in the Sanskrit language. If instruction were imparted in Sanskrit throughout India, in ten years it would become possible for an Indian to go to any part of India and make himself understood, and talk with people everywhere. Sanskrit has been in the past, and can again become today the closest and most intimate link binding the people of India together.

I beseech my countrymen to think over this problem of National language in an objective manner and come to the right conclusion. Regional languages for use in their respective areas and one definite national language for use for national purposes throughout our great homeland is the demand of the hour. I personally dislike the use of any compulsion in this regard. It should be left entirely to the choice of the people, and the outcome must be due to the conscience and voluntary effort of the people. People themselves should see to it that Sanskrit is taught in the higher classes in our schools throughout the land.

The Education Departments of different States in India should take suitable action in this regard. There should be no statutory requirements in regard to this. If Sanskrit is learnt and understood, then automaticlaly, in a few years it would become the national language of India.

The performances of Kalidas Samaroha in Ujjain every year reveal the ease and fluency with which Sanskrit can be spoken, and the love with which it is followed and received.

MAHARAJA BHOJARAJA'S SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY **G. R. JOSYER**, M.A., F.R.E.S., M.R.S.L.

FIRST VOLUME **Rs. 25/-**

The Rationalist

PANDIT MADAN MOHAN MALAVIYA

In the first years of the century, when the Partition of Bengal set fire to the cauldron of Indian Nationalism, the men who shot forth into prominence were the beloved of the nation. Dadabhai Naoroji, Surendranatha Banerji, Madan Mohan Malaviya, Bepin Chandra Pal, Lala Lajpat Rai, Arabinda Ghosh, Balagangadhara Tilak, and Gopalakrishna Gokhale, were the "Diggajas" of Indian Renaissance, and their names were blared forth from one end of the country to the other!

Dadabhai, first Indian member of the British Parliament, when he came to India to preside over the Indian National Congress, it was said that Bombay almost showered diamonds on his hoary head! Surendranatha Banerji and Bepin Chandra Pal were considered the Cicero and Demosthenes, the Burke and Sheridan, of Indian oratory! Arabinda Ghosh was considered the white hot flame of Indian nationalism! Lala Lajpat Rai, weighty and doughty, Bala Gangadhar Tilak, scholar turned prefervid patriot, Gopala-Krishna Gokhale, the mellow, silver-tongued Councilman,—who was the predecessor of Gandhi and Nehru in the matter of "Peaceful-Approach" to fiery problems; and Madan Mohan Malaviya, the born leader, white-robed, clear-headed, eloquent, orthodox, Godly, Brahmin of Bramins, and politician of politicians!

Soon after the first decade of the century, while his compeers were immersing themselves in politics, he conceived the idea of the "Benares Hindu University", as distinct from the chartered Universities manufacturing clerks and anglicised, denationalised puppies, worshipping the west with slavish lick-spittle mentality. He went round the country to elicit financial support, and brought the University into being, and lived to see it grow into a giant!

He visited Madras in that connection about 1915, and being there in the Presidency College at the time—the Mysore Government were then sending the first four rankers to Madras for the M A. Honours Course,—we had the pleasure of hearing him at the Pachiappa's Quadrangle. It was crowded, and we recall that when two rich brothers, Rao Saheb Cunnan Chetty and Ramanujam Chetty, who were becoming noted for charities, were picking their way through the crowd towards the front, our neighbours impishly remarked, "The milch-cows are come!"

A few years later he came to Mysore, and approached the Maharaja, Krishnaraja Wadiyar IV, who was made the Chancellor of the Benares University as the enlightened Ruler of an enlightened State.

An incident of the time was whispered to us by somebody. It seems that when interviewing the Maharaja, Malaviya began to remark, "Your Highness is reputed for enlightenment, good sense and virtue. But it is said that in relation to your Consort, the Maharani—— ——", the Maharaja got up and left, and sent word that the interview was ended!

Dewan Sir Seshadri Iyer had arranged marriage with the Gujarat princess in order to snub the local Ursus, and it had ended in incompatibility!

Our slight direct contact with Pandit Malaviya was as follows.

About 1927, seeking to do something for Sanskrit, we conceived the production of a series of volumes styled "Sanskrit Men of Letters", on the model of the "English Men of Letters", by Macmillan, and wrote to Dr. A. A. Macdonell, Sir Berriedale Keith, Pandith Malaviya, Rt. Hon'ble Srinivasa Sastry, Sir C. P. Ramaswamy Iyer to contribute a volume on an author of their choice.

Pandit Malaviya was pleased to reply,—

Benares Hindu University.
19th October, 1927.

"Dear Sir,

I heartily approve your proposal to publish the "Sanskrit Men of Letters" series, and thank you for inviting me to contribute a volume to the series. I regret however that the work on my hand will not permit me to have the pleasure of complying with your request.

Wishing every success to your venture,

Yours Sincerely,
M. M. Malaviya."

G. R. Josyer, F R.E.S.
Mysore.

The Government have issued a Commemorative Stamp to mark the Centenary of his birth. Born in 1861, he died in 1946, after a full life, honoured and beloved, leaving his "foot-prints on the sands of time." His Hindu University should continue everlastingly, like Benares, a luminous monument to an illustrious Indian, who was a model for Indians for all time!

G. R. JOSYER,
Editor.

PANDIT MALAVIYA ON BHAGAVATA

"I have great love for Sreemad Bhagavata. It is my conviction and experience that by listening to it one comes to know the reality of God and develops unflinching devotion to His lotus feet. By going through it a man gets fully convinced that there is an omnipresent power which creates and protects this Universe.

Knowledge of the reality of God and a royal road to devotion to his feet, when these two have been secured by an individual, what remains to be desired by man? And these two are had in full measure from Srimad Bhagavata.

That is why this holy scripture is beneficent to the whole of humanity. So long as a man does not read Srimad Bhagavata, and so long as he does not develop reverence for it, he cannot understand what a vast ocean of spiritual wisdom, devotion, and dispassion the scripture is.

After a study of Srimad Bhagavata the realization comes to him that the one Supreme Spirit is installed in the heart of every living being; and when he awakes to this truth he can no longer be inclined to practise unrighteousness; for, to him hurting others is like hurting one's own self. By attaining this knowledge a man gets established in true righteousness; nay, he naturally begins to pursue the religion of compassion, and no longer feels inclined to assail any innocent creature. There is no expedient higher than this for engendering mutual love and goodwill between man and man, and for creating a feeling of commiseration for all living beings. The teaching of this holy religion will prove most beneficial to all mankind!"

Madan Mohan Malaviya.

POVERTY, A BLESSING IN DISGUISE

(Sreemad Bhagavata.)

"ಅನಘಃ ಶ್ರೀಮದಾಂಧಸ್ಯ ದಾರಿದ್ರ್ಯಂ ಪರಮಾಂಜನಂ |
ಆತ್ಮೌಪಮ್ಯೇನ ಭೂತಾನಿ ದರಿದ್ರಃ ಪರಿವೀಕ್ಷತೇ ||
ಯಥಾಕಂಟಕವಿದ್ಧಾಂಗೋ ಜಂತೋರ್ನೇಚ್ಛತಿ ತಾಂ ವ್ಯಥಾಂ |
ಜೀವಸಾಮ್ಯಂ ಗತೋ ಲಿಂಗೈರ್ನ ತಥಾವಿದ್ಧಕಂಟಕಃ ॥
ದರಿದ್ರೋ ನಿರಹಂಸ್ತಂಭೋ ಮುಕ್ತಃ ಸರ್ವಮದೈರಿಹ |
ಕೃಚ್ಛ್ರಂ ಯದೃಚ್ಛಯಾಪ್ನೋತಿ ತದ್ಧಿ ತಸ್ಯ ಪರಂ ತಪಃ ||
ನಿತ್ಯಂ ಕ್ಷುತ್ಕ್ಷಾಮದೇಹಸ್ಯ ದರಿದ್ರಸ್ಯಾನ್ನಕಾಂಕ್ಷಿಣಃ |
ಇಂದ್ರಿಯಾಣ್ಯನುಶುಷ್ಯಂತಿ ಹಿಂಸಾಪಿ ವಿನಿವರ್ತತೇ ॥
ದರಿದ್ರಸ್ಯೈವ ಯುಜ್ಯಂತೇ ಸಾಧವಃ ಸಮದರ್ಶಿನಃ |
ಸದ್ಭಿಃ ಕ್ಷೀಣೋತಿ ತಂ ತರ್ಷಂ ತತಆರಾದ್ವಿಶುದ್ಧ್ಯತಿ ||
ಸಾಧೂನಾಂ ಸಮುಚಿತ್ತಾನಾಂ ಮುಕುಂದ ಚರಣೈಷಿಣಾಂ |
ಉಪೇಕ್ಷ್ಯೈಃ ಕಿಂ ಧನಸ್ತಬ್ಧೈಃ ಅಸದ್ಭಿರಸದಾಶ್ರಯೈಃ ||

"Poverty is the best eye-salve for a wicked soul blinded with the pride of wealth. A poor man alone looks upon living beings as similar to his own self. He who has his foot ever pricked with thorn would never have a fellow-being suffer such agony, having realized the similarity of all living beings so far as the experience of pleasure and pain is concerned by means of external signs such as facial expression etc. Such is however not the case with him whose foot has never been pricked with a thorn. Rid of all forms of pride, a poor man is divested of stiffness induced by egoism. The hardship he experiences by the will of providence actually proves to be his highest austerity in this life. The indriyas of a poor man whose body is ever emaciated from hunger and who is longing for food soon grow feeble and his violence too ceases. Pious souls looking upon all with the same eye come into contact only with a poor man and not with the rich blinded with the pride of wealth. Consorting with saints, a poor man gives up the thirst for money etc., even for noble pursuits, and then gets absolutely purified (qualified for final beatitude) soon. What purpose of pious souls, possessed of equanimity and hankering only for the feet of God Sri Krishna the Bestower of Liberation, can be served through the wicked, who are proud of their wealth and bank only on the objects of senses that have no reality, and therefore deserve to be ignored?"

THE LADY TEACHER

When a teacher who had been at the local school for more than 50 years retired, a big party was given in her honour.

Afterwards, a former pupil offered to escort her home, but she insisted on going alone. "Mrs. Brown, aren't you afraid to be out so late by yourself?" he asked.

"What's there to be afraid of?" she retorted "I've caned every man in town!"

"NOT AT ALL"

After the announcement of Ben-Gurion's resignation as Israel's Prime Minister—for the ninth time—an Israeli visitor was asked if this meant Ben-Gurion's retirement from politics. "Not at all," he replied. "It has the same significance as those 'Going Out of Business' signs you sometimes see in shops—a chance for him to unload some stock he doesn't want, hire new men, and make a different contract with the Union."

FORD'S VIEW

To the elder Henry Ford, the only foods worth eating were health foods which were not noted for their taste. He was suspicious of any food that appealed to his palate!

One day the cook prepared a new dish. Ford tasted it and found it delicious. After the meal, he went back to the kitchen and asked for another helping. Flattered, the cook gave it to him. This was the first time such a thing had happened, and the cook was immensely pleased with himself!

His self satisfaction was premature, however, for Ford did not eat the second portion. Instead, he sent it to a dietitian for analysis!

He was convinced that any food which tasted that good must contain something harmful!

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS, F.R.E.S., F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

*

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josye

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 14] Monday 15-1-1962 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks,

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

HINDU SUPERIORITY

ARTS

(Continued from last issue.)

Mr. Orme says: "The hand of the Indian cookwench shall be more delicate than that of an European beauty. The skin and features of a porter shall be softer than those of a professed petit maitres. The women wind off the raw silk from the pod of the worm. A single pod of the raw silk is divided into 20 different degrees of fineness, and so exquisite is the feeling of these women that whilst the thread is running through their fingers so swiftly that their eye can be of no assistance, they will break it off exactly as the assortments change at once from the first to the twentieth, from the nineteenth to the second." [1]

It appears that nature herself has bestowed the gift of excellence in arts and manufactures on the patient, skilful Hindu. The other nations appear to be constitutionally unfit to rival the Hindus in the finer operations of the loom, as well as in other arts that depend upon the delicacy of sense.

Nature gave India another advantage. Mr. Mill says: "His (Hindu) climate and soil conspired to furnish him with the most exquisite material for his art, the finest cotton which the earth produces." [2]

Mr. Elphinstone, speaking of Indian cotton cloth, says: "the beauty and delicacy of which was so long admired, and which, in fineness of texture, has never yet been approached in any country." [1] Mr. Murray says: "Its fabrics, the most beautiful that human art has anywhere produced, were sought by merchants at the expense of the greatest toils and dangers." [2]

Mr. Thornton says that the Indian muslins are "fabrics of unrivalled delicacy and beauty." [3]

Mr. Both, in his work, "Cotton Manufactures of Dacca," says that Aurangzeb once reproved his daughter for showing her skin through her clothes. The daughter justified herself by asserting that she had on seven suits, or jamas. [4] After comparing the finest fabrics of India and of England, Dr. Watson decides in favour of the Indian fabrics. He finds the yarn finer than any as yet produced in Europe, while the twisting given to it by the Hindu hands makes it more durable than any machine-made fabric.

(To be continued.)

1. People and Government of Hindustan, pp. 409 and 412.

2. Mill's History of India, Vol. II, p. 17. This shows that India is capable of producing and in ancient times did produce the finest cotton used in weaving. In those days India had not to look to Egypt and America for cotton of a superior quality to enable her to manufacture fine muslins to clothe her sons and daughters. It would be interesting to many to learn that cotton is thought to have "reached Europe in the time of the Crusade, through the medium of the Arabs, the Arab word kuta becoming our cotton," Mrs. Manning's Ancient and Mediæval India, Vol. II, p. 356.

1. Elphinstone's History of India, pp. 163, 164.

2. Murray's History of India, p. 27.

3. Thornton's Chapters of the British History of India. Buddha forbids the use of fine muslin by religious women, because he once saw (Gang-Dgahmo (a woman having upon her a very fine linen which was sent to Gsal-rgzal by the king of Kalighana) naked while she was wearing a full muslin dress. See also Journal of the Asiatic Society of Bengal, VI, 1837 "Cosma's Analysis of the Dulva." To give an idea of the value of such fine muslins. Dr. Watts says that in 1776 A.D., the finest muslin reached the price of £56 per piece. (Textile Manufactures, p. 79.)

4. Mr. Elphinstone says: "Gold and silver brocades were also favourites, and were, perhaps original manufactures in India." See Colebrooke, Asiatic Researches, Vol. V, p. 61. Rudra Yamla Tantra, in an enumeration of Hindu castes, mentions Pundracas Pattasutracaras, or feeders of silk-worms and silk twisters: This authority,

CHILD PRODIGIES

Rita Richman of Melbourne is an expert at playing classical music on the piano—and she is only three!

"Rita has only to hear a tune played a couple of times and then she can sit down and play it," says her mother.

The little girl practises before going to kindergarten and again when she gets home. She has to have two cushions on her chair to bring her within reach of the piano.

Another Australian musical wonder is four-year-old Kristne Kuchta; who lives at Albury, on the New South Wales border.

She not only plays, but composes.

"She hears a bird singing on the fence outside and then repeats the melody perfectly on the piano," says her father, who taught her to play scales and melodies. She's one up on Mozart, who began composing at five!

All over the world children are developing talents as soon as they can walk. In Leyton, London, for example, Geoff Fillery is a potential speedway star – and he's still only five!

Flat out at ten m.p.h. he races around his back garden on a miniature sidecar outfit, which was made from a £2 reconditioned scooter by his father, a motor engineer.

The 4ft. 6in. long by 3ft. wide miniature combination is run on a mixture of petrol and castor oil.

Another child prodigy is thirteen-year-old Brian Page, also from Leyton. He is writing a history of West Ham's churches!

He has already written the histories of churches in Leyton and Walthamstow, and shown an exhibition of his work, illustrated with brass rubbings, photographs and old manuscripts!

Brian started his hobby after a visit to Waltham Abbey with his parents. Now he is spending much of his time interviewing vicars and veteran churchgoers, and is appealing to anyone with interesting church memories to get in touch with him!

* * *

"What is flattery?" asks a women's magazine. It's the art of telling someone exactly what he thinks of himself!

MODERN MACHINES

There were complaints—and smiles—at the Palais de Justice in Paris recently, when magistrates, ushers and secretaries received their monthly wage packets a week late.

They received a courteous circular which explained that the unavoidable delay was due to the installation of modern machines to speed-up the department's accounting!

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

The Rationalist

H. T. COLEBROOKE

A Memorable Life,

In the year 1782, an ambitious young English boy, yet in his teens, came to India. His name was Henry Thomas Colebrooke.

He was appointed a copy writer on the Bengal establishment of the East India Company. Through honest and diligent work Colebrooke rose in Company service, and toward the end of his 32 years in this country was rewarded with a seat in Governor's council!

But, it is not as a member of the Governor's Council that Colebrooke is remembered today. During his long stay in India, he managed to salvage time from his numerous duties at the Company offices to study Sanskrit and its literature. It is as a great Sanskritist—second only to Max Muller,—that Colebrooke's name lives to this day.

He was born in 1765, in a family of rich London bankers. His father was a member of the Parliament, and for a time Chairman of the Court of Directors of the East India Company. When Henry was 12, his father's business broke due to wild speculations by his partners, and the family was compelled to move to a provincial town in France, where they could live modestly on a small income.

The elder Colebrooke was a book-lover, and owned an excellent library, which fortunately, moved with the family wherever they went. Young Henry got his early schooling in this library. He never attended school or university. He spent most of his time at home, reading his favourite subjects, Science and Mathematics.

It was only natural that during his first year in India, Colebrooke took keen interest in scientific and astronomical studies. Sanskrit and its literature did not attract his serious attention till a later date. In a letter written to his father in 1786, four years after his coming to India, he wrote, "I shall now furnish you with observations on the Hindu divisions of time. They are interesting in themselves, and will show the precision of their astronomical knowledge in remote antiquity."

In this letter he further outlined four types of Hindu calendar, and described in detail a theory concerning the intercalary month. In that very year he was appointed assistant revenue collector of Tirhut. Nine years later, he became the Chief Collector.

During his stay in Tirhut, Colebrooke came in close contact with local people. He began to take interest in their customs and religions. He found Indians congenial by nature, and developed an anthropologist's affection for the region and its inhabitants.

In 1765, Colebrooke published his first book under the title, "Remarks on the Present State of Husbandry and Commerce in Bengal." The book as its title suggests dealt chiefly with the crops and methods of cultivation in Bengal. But, it also contained a significant and novel suggestion which though never found favour with Colebrooke's fellow-countrymen. The author argued for granting permission to Englishmen to settle as farmers and planters in India.

In those days of haughty imperialism, a suggestion of this type was doomed to meet with a sharp rebuff (which, eventually, it did), but the credit goes to Colebrooke as the first Englishman who made bold to put forward such a suggestion, which if carried out properly and in good spirit would have brought the English in closer contact with the local population, and a better understanding of each other might have resulted.

By then, Colebrooke had taken up the study of Sanskrit in earnest. The richness of that language, its grammar and literature, cast a magic spell on him. Colebrooke's new-born interest in Sanskrit led him to join the Asiatic Society of Bengal, which had been founded a few years before by Sir William Jones.

To the fourth volume of the Society's "Journal" Colebrooke contributed his famous essay, "On the duties of a faithful Hindu widow." In this essay, the matter of Sati was discussed for the first time. From the sacred and traditional texts of the Hindus Colebrooke collected reference to the practice of sati, and translated them into English.

About a century later, Colebrooke's translations and especially his readings from Rigveda, provoked a great controversy among eminent Sanskritists. Scholars like H. H. Wilson, Max Muller and others pointed out that Colebrooke had made false readings of certain texts, and some of his references were erratic, too. However, it cannot be denied that he was one of the first to point an accusing finger at the evil of widow-burning, which for the next half century agitated humanitarian thinkers and missionary societies.

Colebrooke's study of Sanskrit helped him rise in judiciary. Till then, whenever matters concerning Hindu law or religion came up in court, Brahmin pundits had to be called to advise the judges, most of whom were English and knew nothing or very little about the country's ancient legal texts. At the suggestion of Sir William Jones, a panel of pundits headed by one Pundit Jagganath of Benaras had been assigned the task of translating into English a comprehensive digest of Hindu laws governing inheritence and contracts. But, the result proved dissatisfactory. In many cases the pandits' interpretations were vague, and instead of helping the judges put them in a quandary.

At that time, Colebrooke was the only member of Indian Civil Service capable of translating Sanskrit texts into English. In the field of law, Colebrooke saw a golden opportunity for his rise. He put to use his ability as a Sanskrit scholar, and brought out four great volumes of "A Digest of Hindu Law on Contracts and Successions." He was rewarded with a judgeship. Later, in 1810, came his "Two Treatises on the Hindu Law of Inheritance." This time he won a seat in Governor's council!

Colebrooke's interest in Law continued even after he left India. In 1818, he produced the first part of a "Treatise on Obligations and Contracts," in which he proposed to analyse and compare Roman, Anglo-Saxon, and Hindu laws on Inheritance and Contracts. Unfortunately, Colebrooke died before finishing the remaining parts.

During his lifetime Colebrooke wrote a number af books, whose subject-matters varied from Husbandry and Law to Ancient Languages and their literatures. He wrote a Sanskrit grammar, and compiled into English a Sanskrit dictionary. He translated many ancient inscriptions, and was the first to identify botanical terms of Sanskrit medical texts. He studied Hindu religion and philosophy, and among his works of abiding value is one on the six orthodox systems of ancient Indian philosophy. His essays on the sect of the Jains, and on the religious ceremonies of the Hindus are works of minute observation.

Since Colebrooke developed great affection for Sanskrit, no one should surmise that he gave up his early love for Science. He assisted in establishing the heights of the Himalayas, and in tracing the source of the holy river, Ganges!

Concluding, it must be said of Henry Thomas Colebrooke that in his day he was the leading Western authority on Sanskrit, and a true representative of that British scholarship which did so much pioneering research work for this country!

L. K. Bakshi.

ದಿವ್ಯಕ್ಷೇತ್ರವಾದ ಮೇಲುಕೋಟೆಯಲ್ಲಿ ಅಷ್ಟಗ್ರಹಯೋಗ ಪೀಡಾಪರಿಹಾರಾರ್ಥವಾಗಿ

ಅಷ್ಟಾಕ್ಷರ ಮಹಾಯಾಗ

ಬರುವ ತಿಂಗಳ ಆರಂಭದಲ್ಲಿ ಮಕರರಾಶಿಯಲ್ಲಿ ಅಷ್ಟಗ್ರಹಗಳ ಯೋಗವಾಗುವುದೆಂದೂ ಅದರಿಂದ ಲೋಕಕ್ಕೆ ಅನೇಕವಿಧವಾದ ದುಃಖಗಳು ಸಂಭವಿಸುವುವೆಂದೂ ಜಗತ್ಪ್ರಸಿದ್ಧವಾಗಿದೆ. ಬೇರೆ ಗ್ರಹಗಳು ಹ್ಯಾಗೆ ಹೋದರೂ ಮನುಷ್ಯರಿಗೆ ಅದರ ಸಂಬಂಧವಿಲ್ಲವೆಂದು ಹೇಳುವವರು ಜಾರ್ವಾಕರು ಮಂದಮತಿಗಳು ಎಂದು ಹೇಳಬೇಕು. ಬರೀ ವೈರೆಂದು ಎಲೆಕ್ಟ್ರಿಕ್ ವೈರನ್ನು ಮುಟ್ಟಿದರೆ ತಕ್ಷಣ ಮೃತರಾಗುವದು ಖಂಡಿತ. "ಅಸಿಚ್ಛಯಾಪಿ ಸಂಸ್ಪೃಷ್ಟೋ ದಹತ್ಯೇವಹಿ ಪಾವಕಃ" ಎಂಬಂತೆ ಅಸಡ್ಡೆಯಿಂದ ಬೆಂಕಿಯನ್ನು ಮುಟ್ಟಿದರೂ ಅದು ಸುಟ್ಟುಬಿಡುತ್ತದೆ. ಗ್ರಹಗಳಿಗೂ ನಮಗೂ ಸಂಬಂಧವಿಲ್ಲವೆಂದು ಹೇಳುವವರು ಸೂರ್ಯಚಂದ್ರರು ಒಂದು ತಿಂಗಳು ಉದಯಿಸದೇ ಇದ್ದರೆ ಜನರ ಬದುಕು ಏನಾಗಬಹುದೆಂದು ಊಹಿಸಿಕೊಳ್ಳಬಹುದು. ಸೂರ್ಯನು ಸ್ವಲ್ಪ ದಕ್ಷಿಣದಿಕ್ಕಿಗೆ ಹೋದರೇ ಉತ್ತರದೇಶದಲ್ಲಿ ನೂರಾರು ಜನರು ಛಳಿಯಿಂದ ಮಡಿಯುತ್ತಾರೆ !

ಆದ್ದರಿಂದ ಈ ಭೂಲೋಕವೂ ಅದರಲ್ಲಿರುವ ನಾವುಗಳೂ ಇತರ ಗ್ರಹಗಳ ಗತಿಯನ್ನು ಅವಲಂಬಿಸಿರುವವೆಂದು ಪ್ರಾಜ್ಞರಾದ ನಮ್ಮ ಪೂರ್ವಿಕರು ಹೇಳುವದು ಸತ್ಯ.

ಪ್ರಕೃತ ಪೀಡೆಗಳು ಎಂದಿಗಿಂತ ಹೆಚ್ಚಾಗಿ ಸಂಭವಿಸುತ್ತಿರುವವೆನ್ನುವದು ಪ್ರತಿಯೊಂದು ದಿನಪತ್ರಿಕೆಯಿಂದಲೂ ಪ್ರತಿಯೊಂದು ಸಂಸಾರದಲ್ಲಿಯೂ ಗೊತ್ತಾಗುತ್ತಿದೆ. ಪಾಮರರು ಇದನ್ನು ಹ್ಯಾಗೆ ಗಣಿಸಿದರೂ ಆಸ್ತಿಕರು ಭರತಖಂಡದಲ್ಲಿ ಹಿಂದಿನಿಂದ ಋಷಿಪ್ರೋಕ್ತವಾಗಿ ಬಂದಿರುವ ಮಾರ್ಗವನ್ನು ಅವಲಂಬಿಸಿ ಪೀಡಾಪರಿಹಾರ ಮಾಡಿಕೊಳ್ಳುವದು ಕರ್ತವ್ಯ. ಪೀಡೆಗಳ ಪರಿಹಾರಕ್ಕೆ ಯಂತ್ರಮಂತ್ರಗಳೂ ಪೂಜೆಪುನಸ್ಕಾರಗಳೂ ನಿರ್ದಿಷ್ಟವಾಗಿವೆ. ಅವುಗಳನ್ನು ಕೈಗೊಳ್ಳುವುದರಿಂದ ಅವು ರಕ್ಷಾಕವಚವಾಗಿ ಪರಿಣಮಿಸಿ ಚಳಿಯನ್ನು ಸ್ವೆಟರ್ ಮತ್ತು ಶಾಲುಗಳು ನಿವಾರಿಸುವಂತೆ ಪೀಡೆಗಳಿಂದ ನಮ್ಮನ್ನು ರಕ್ಷಿಸುವವು.

ಮೇಲುಕೋಟೆಯು "ಅಷ್ಟೋತ್ತರ ಶತಸ್ಥಾನ ಸಾರೆ ಯಾದವ ಭೂಧರೆ," ಎಂದರೆ, ನೂರೆಂಟು ದಿವ್ಯಕ್ಷೇತ್ರಗಳಿಗೂ ಸಾರಭೂತವೆಂದೂ "ದಕ್ಷಿಣ ಬದರಿ" ಎಂದೂ ಸುಪ್ರಸಿದ್ಧವಾಗಿದೆ. ೯೦೦ ವರ್ಷಗಳ ಹಿಂದಿನಿಂದಲೂ ಶ್ರೀಮದ್ರಾಮಾನುಜಾಚಾರ್ಯರಿಂದ ಪುನರುಜ್ಜೀವಿಸಲ್ಪಟ್ಟ ಶ್ರೀ ಚೆಲುವನಾರಾಯಣಸ್ವಾಮಿಯವರ ದಯಾಮೂರ್ತಿಯಿಂದಲೂ ಶ್ರೀ ಯೋಗನೃಸಿಂಹಸ್ವಾಮಿಯವರ ಮಂತ್ರಮೂರ್ತಿಯಿಂದಲೂ ಪವಿತ್ರವಾಗಿ ವಿರಾಜಿಸುತ್ತಿದೆ.

ಈ ಸುಕ್ಷೇತ್ರದ ಮಹಾಜನರು ಗ್ರಹಪೀಡಾಪರಿಹಾರಾರ್ಥವಾಗಿ ಅಷ್ಟಾಕ್ಷರ ಮಹಾಯಾಗ, ಶ್ರೀ ಲಕ್ಷ್ಮೀನೃಸಿಂಹ ಹೋಮ, ಶ್ರೀ ಮಹಾಲಕ್ಷ್ಮೀಯಾಗ, ಶ್ರೀ ಸುದರ್ಶನ ಹೋಮ, ಶ್ರೀ ಗಾಯತ್ರೀ ಜಪ, ಪಾರಾಯಣಾದಿಗಳಿಂದ ಗ್ರಹಗಳಿಗೆಲ್ಲಾ ನಾಯಕನಾದ ಶ್ರೀ ಮಹಾವಿಷ್ಣುವನ್ನು ಒಲಿಸಿಕೊಂಡು ಲೋಕಕ್ಷೇಮವನ್ನುಂಟುಮಾಡಬೇಕೆಂದು ನಿರ್ಧರಿಸಿದ್ದಾರೆ.

ಈ ಮಹಾಸಮಾರಂಭವು 29-1-62 ನೇ ಸೋಮವಾರ ಆರಂಭವಾಗಿ 9-2-62 ನೇ ಮಾಘಶುಕ್ಲ ಪಂಚಮೀ ಶುಕ್ರವಾರ ಪೂರ್ಣಾಹುತಿ ನಡೆಯಬೇಕೆಂದು ಶಿಷ್ಟರು ಏರ್ಪಡಿಸಿದಾರೆ. ಸಹಸ್ರಾರು ಜನರಿಗೆ ನಿತ್ಯವೂ ಸಮಾರಾಧನೆಯೂ ನಡೆಯತಕ್ಕದ್ದಾಗಿದೆ.

ಕೆಲಸವು ಸಾಂಗವಾಗಿ ನೆರವೇರಿ ಭಗವತ್ಪ್ರೀತಿ ಉಂಟಾಗಿ ಭಗವತ್ಕೃಪಾಕಟಾಕ್ಷವು ಭಕ್ತರಮೇಲೆಲ್ಲಾ ಬೀರಬೇಕಾದರೆ ಕಾರ್ಯಗಳೆಲ್ಲವೂ ಸಾಂಗವಾಗಿ ನಿಷ್ಠೆಯಿಂದ ಸಕಲವಿಧವಾದ ಸಾಧನ ಸಂಪತ್ತಿಗಳೊಡನೆ ವಿಜೃಂಭಣೆಯಿಂದ ನಡೆಯಬೇಕು. ಅದಕ್ಕಾಗಿ ಆಸ್ತಿಕರೆಲ್ಲರೂ ಧರ್ಮಾಭಿಮಾನಿಗಳೆಲ್ಲರೂ, ತಮ್ಮ ಕುಟುಂಬದವರೆಲ್ಲರೂ ಕ್ಷೇಮವಾಗಿರಬೇಕೆನ್ನುವ ಕುಟುಂಬಿಗಳೆಲ್ಲರೂ ಸಂಕೋಚವಿಲ್ಲದೆ ಧನಸಹಾಯಮಾಡಿ ಭಕ್ತಿಪುರಸ್ಸರವಾಗಿ ಹಾಗ ಮಂಟಪದಲ್ಲಿ ಸಕುಟುಂಬರಾಗಿ ಭಾಗವಹಿಸಿ ಪ್ರಸಾದಸ್ವೀಕಾರಮಾಡಿ ಇಹಪರ ಶ್ರೇಯಸ್ಸುಗಳನ್ನು ಹೊಂದಬೇಕೆಂದು ಈ ಮೂಲಕ ಕೋರಿದೆ.

ಪೂರ್ವಭಾವಿಯಾಗಿ ಸಹಾಯದ್ರವ್ಯವನ್ನು ಮುಖತಃ ಆಗಲಿ ಮನಿಯಾರ್ಡರ್ ಮೂಲಕವಾಗಲಿ ಕೆಳಗಿನ ವಿಳಾಸಕ್ಕೆ ಕಳುಹಿಸಿಕೊಡಬೇಕಾಗಿ ಕೋರುತ್ತೇವೆ.

ಈ ಮಹತ್ಕಾರ್ಯದಲ್ಲಿ ನೇತೃತ್ವವನ್ನು ವಹಿಸಲು ಶ್ರೀ ರಾಮಾನುಜಾಚಾರ್ಯರಿಂದ ಸ್ಥಾಪಿತವಾಗಿ ೯೦೦ ವರ್ಷ ಗಳಿಂದ ನಡೆದುಕೊಂಡು ಬಂದಿರುವ ಶ್ರೀ ಯತಿರಾಜ ಮಠದ ಶ್ರೀಮತ್ಪರಮಹಂಸೇತ್ಯಾದಿ ಬಿರುದಾಂಕಿತರಾದ ಶ್ರೀ ಯತಿರಾಜಸ್ವಾಮಿಗಳವರು ನಮ್ಮಗಳ ಕೋರಿಕೆಯನ್ನು ಮನ್ನಿಸಿ ಅಂಗೀಕರಿಸಿದ್ದಾರೆ.

ಕಾರ್ಯದರ್ಶಿ
ಅಷ್ಟಾಕ್ಷರ ಮಹಾಯಜ್ಞ ಸಮಿತಿ.
ಮೇಲುಕೋಟೆ.
(via) ಪಾಂಡವಪುರ.

12-1-1962
ಮೇಲುಕೋಟೆ.

MELKOTE TO CELEBRATE

ASHTAKSHARA MAHAYAGA

to ward off

EVILS OF ASHTAGRAHA-YOGA

It is thoughtless to say that the planets are no concern of ours. It is like saying that the loose electric wire can do you no harm. If you touch it it kills you. If the Sun and Moon don't rise just for one month, the earth will become lifeless. We see that if the Sun just goes south, hundreds perish from cold in the north. The earth is linked with the planets, and we depend much on the planets.

The gathering of eight planets next month in one house in the zodiac is stated to augur ill to mankind. That ills are happening daily already is too evident from the daily newspapers.

India has the most spiritual nation in the world, and our sages have prescribed certain palliatives, cures, and observances to ward off human ills.

In accordance therewith the godly men of the holy centre of Melkote have planned to celebrate certain potent religious rites and prayers in that august place from 29-1-62 to 9-2-62.

Melkote is rendered holy by the shrines,—which Saint Ramanuja renovated 900 years ago,—of Sri Narayana and Sri Yoga-Narasimha. In such a place it is planned to conduct Ashtakshara Mahayagna, Sri Lakshmi-Nrisimha Homa, Sri Mahalakshmi Yaga, Sri Sudarsana Homa, Sri Gayatri Homa, and Japa and Parayana daily, culminating with Purnahuti on the 9th February, with free feeding on all the days.

Men interested in public welfare, men seeking the welfare of their own families, and the religious minded and orthodox, are requested to co-operate fully and contribute generously, so that the celebrations may be conducted to the glory of God and the happiness of mankind, collectively and individually.

Secretaries,
Ashtakshara Mahayaga Committee,
Sri MELKOTE.
via Pandavapura.

12-1-62.
MELKOTE

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer

Registered No. BG. 287.

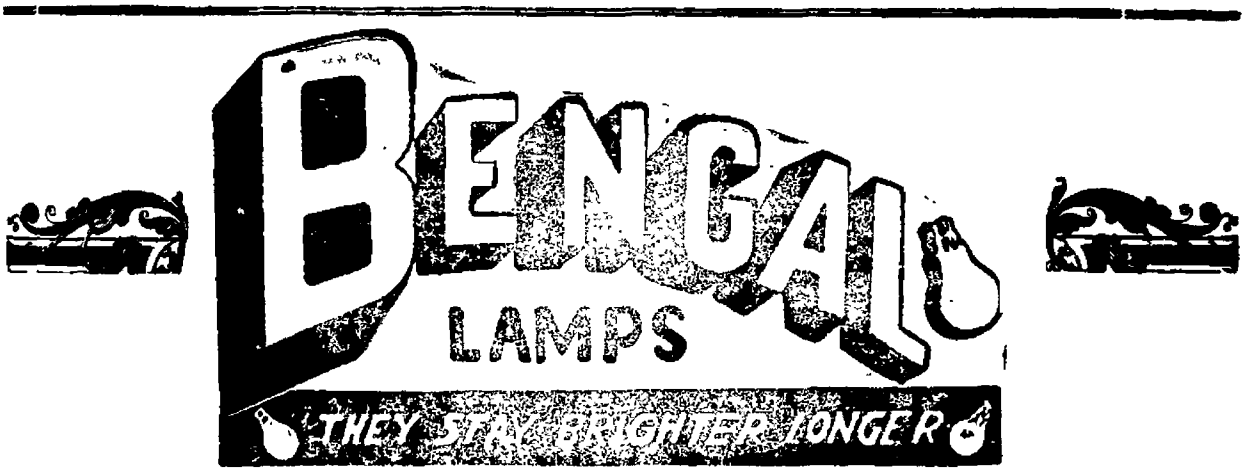
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 15] Monday 22-1-1962 [Price 00-10 NP



HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

RS. 15—00

ದಿವ್ಯಕ್ಷೇತ್ರವಾದ ಮೇಲುಕೋಟೆಯಲ್ಲಿ ಅಷ್ಟಗ್ರಹಯೋಗ ಪೀಡಾಪರಿಹಾರಾರ್ಥವಾಗಿ

ಅಷ್ಟಾಕ್ಷರ ಮಹಾಯಾಗ

ಬರುವ ತಿಂಗಳ ಆರಂಭದಲ್ಲಿ ಮಕರರಾಶಿಯಲ್ಲಿ ಅಷ್ಟಗ್ರಹಗಳ ಯೋಗವಾಗುವುದೆಂದೂ ಅದರಿಂದ ಲೋಕಕ್ಕೆ ಅನೇಕವಿಧವಾದ ದುಃಖಗಳು ಸಂಭವಿಸುವುವೆಂದೂ ಜಗತ್ಪ್ರಸಿದ್ಧವಾಗಿದೆ. ಬೇರೆ ಗ್ರಹಗಳು ಹ್ಯಾಗೆ ಹೋದರೂ ಮನುಷ್ಯರಿಗೆ ಅದರ ಸಂಬಂಧವಿಲ್ಲವೆಂದು ಹೇಳುವವರು ಚಾರ್ವಾಕರು ಮಂದಮತಿಗಳು ಎಂದು ಹೇಳಬೇಕು. ಬರೀ ವೈರೆಂದು ಎಲೆಕ್ಟ್ರಿಕ್ ವೈರನ್ನು ಮುಟ್ಟಿದರೆ ತಕ್ಷಣ ಮೃತರಾಗುವದು ಖಂಡಿತ. "ಅನಿಚ್ಛಯಾಪಿ ಸಂಸ್ಪೃಷ್ಟೋ ದಹತ್ಯೇವಹಿ ಪಾವಕಃ" ಎಂಬಂತೆ ಅಸಡ್ಡೆಯಿಂದ ಬೆಂಕೆಯನ್ನು ಮುಟ್ಟಿದರೂ ಅದು ಸುಟ್ಟುಬಿಡುತ್ತದೆ. ಗ್ರಹಗಳಿಗೂ ನಮಗೂ ಸಂಬಂಧವಿಲ್ಲವೆಂದು ಹೇಳುವವರು ಸೂರ್ಯಚಂದ್ರರು ಒಂದು ತಿಂಗಳು ಉದಯಿಸದೇ ಇದ್ದರೆ ಜನರ ಬದುಕು ಏನಾಗಬಹುದೆಂದು ಊಹಿಸಿಕೊಳ್ಳಬಹುದು. ಸೂರ್ಯನು ಸ್ವಲ್ಪ ದಕ್ಷಿಣದಿಕ್ಕಿಗೆ ಹೋದರೇ ಉತ್ತರದೇಶದಲ್ಲಿ ನೂರಾರು ಜನರು ಛಳಿಯಿಂದ ಮಡಿಯುತ್ತಾರೆ !

ಆದ್ದರಿಂದ ಈ ಭೂಲೋಕವೂ ಅದರಲ್ಲಿರುವ ನಾವುಗಳೂ ಇತರ ಗ್ರಹಗಳ ಗತಿಯನ್ನು ಅವಲಂಬಿಸಿರುವವೆಂದು ಶಾಸ್ತ್ರಜ್ಞರಾದ ನಮ್ಮ ಪೂರ್ವಿಕರು ಹೇಳುವದು ಸತ್ಯ.

ಪ್ರಕೃತ ಪೀಡೆಗಳು ಎಂದಿಗಿಂತ ಹೆಚ್ಚಾಗಿ ಸಂಭವಿಸುತ್ತಿರುವವೆನ್ನುವದು ಪ್ರತಿಯೊಂದು ದಿನಪತ್ರಿಕೆಯಿಂದಲೂ ಪ್ರತಿಯೊಂದು ಸಂಸಾರದಲ್ಲಿಯೂ ಗೊತ್ತಾಗುತ್ತಿದೆ. ಪಾಮರರು ಇದನ್ನು ಹ್ಯಾಗೆ ಗಣಿಸಿದರೂ ಆಸ್ತಿಕರು ಭರತಖಂಡದಲ್ಲಿ ಹಿಂದಿನಿಂದ ಋಷಿಪ್ರೋಕ್ತವಾಗಿ ಬಂದಿರುವ ಮಾರ್ಗವನ್ನು ಅವಲಂಬಿಸಿ ಪೀಡಾಪರಿಹಾರ ಮಾಡಿಕೊಳ್ಳುವದು ಕರ್ತವ್ಯ. ಪೀಡೆಗಳ ಪರಿಹಾರಕ್ಕೆ ಯಂತ್ರಮಂತ್ರಗಳೂ ಪೂಜೆಪುನಸ್ಕಾರಗಳೂ ನಿರ್ದಿಷ್ಟವಾಗಿವೆ. ಅವುಗಳನ್ನು ಕೈಗೊಳ್ಳುವುದರಿಂದ ಅವು ರಕ್ಷಾಕವಚವಾಗಿ ಪರಿಣಮಿಸಿ ಜಳಯನ್ನು ಸ್ವೆಟರ್ ಮತ್ತು ಶಾಲುಗಳು ನಿವಾರಿಸುವಂತೆ ಪೀಡೆಗಳಿಂದ ನಮ್ಮನ್ನು ರಕ್ಷಿಸುವವು.

ಮೇಲುಕೋಟೆಯು "ಅಷ್ಟೋತ್ತರ ಶತಸ್ಥಾನ ಸಾರೆ ಯಾದವ ಭೂಧರೆ," ಎಂದರೆ, ನೂರೆಂಟು ದಿವ್ಯಕ್ಷೇತ್ರಗಳಿಗೂ ಸಾರಭೂತವೆಂದೂ "ದಕ್ಷಿಣ ಬದರಿ" ಎಂದೂ ಸುಪ್ರಸಿದ್ಧವಾಗಿದೆ. ೯೦೦ ವರ್ಷಗಳ ಹಿಂದಿನಿಂದಲೂ ಶ್ರೀಮದ್ರಾಮಾನುಜಾಚಾರ್ಯರಿಂದ ಪುನರುಜ್ಜೀವಿಸಲ್ಪಟ್ಟ ಶ್ರೀ ಚೆಲುವರಾಯಸ್ವಾಮಿಯವರ ದಯಾಮೂರ್ತಿಯಿಂದಲೂ ಶ್ರೀ ಯೋಗನೃಸಿಂಹಸ್ವಾಮಿಯವರ ಮಂತ್ರ ಮೂರ್ತಿಯಿಂದಲೂ ಪವಿತ್ರವಾಗಿ ವಿರಾಜಿಸುತ್ತಿದೆ.

ಈ ಕ್ಷೇತ್ರದ ಮಹಾಜನರು ಗ್ರಹಪೀಡಾಪರಿಹಾರಾರ್ಥವಾಗಿ ಅಷ್ಟಾಕ್ಷರ ಮಹಾಯಾಗ, ಶ್ರೀ ಲಕ್ಷ್ಮೀನೃಸಿಂಹ ಹೋಮ, ಶ್ರೀ ಮಹಾಲಕ್ಷ್ಮೀಯಾಗ, ಶ್ರೀ ಸುದರ್ಶನ ಹೋಮ, ಶ್ರೀ ಗಾಯತ್ರೀ ಜಪ, ಪಾರಾಯಣಾದಿಗಳಿಂದ ಗ್ರಹಗಳೆಲ್ಲಾ ನಾಯಕನಾದ ಶ್ರೀ ಮಹಾವಿಷ್ಣುವನ್ನು ಒಲಿಸಿಕೊಂಡು ಲೋಕಕ್ಷೇಮವನ್ನುಂಟುಮಾಡಬೇಕೆಂದು ನಿರ್ಧರಿಸಿದ್ದಾರೆ.

ಈ ಮಹಾಸಮಾರಂಭವು 29-1-62 ನೇ ಸೋಮವಾರ ಆರಂಭವಾಗಿ 9-2-62 ನೇ ಮಾಘಶುಕ್ಲ ಪಂಚಮೀ ಶುಕ್ರವಾರ ಪೂರ್ಣಾಹುತಿ ನಡೆಯಬೇಕೆಂದು ಶಿಷ್ಟರು ನಿರ್ಧರಿಸಿದ್ದಾರೆ. ಸಕಸ್ಮಾರು ಜನರಿಗೆ ನಿತ್ಯವೂ ಸಮಾರಾಧನೆಯೂ ನಡೆಯತಕ್ಕದ್ದಾಗಿದೆ.

ಕೆಲಸವು ಸಾಂಗವಾಗಿ ನೆರವೇರಿ ಭಗವತ್ಪ್ರೀತಿ ಉಂಟಾಗಿ ಭಗವತ್ಕೃಪಾಕಟಾಕ್ಷವು ಭಕ್ತರಮೇಲೆಲ್ಲಾ ಬೀರಬೇಕಾದರೆ ಕಾರ್ಯಗಳೆಲ್ಲವೂ ಸಾಂಗವಾಗಿ ನಿಷ್ಠೆಯಿಂದ ಸಕಲವಿಧವಾದ ಸಾಧನ ಸಂಪತ್ತಿಗಳೊಡನೆ ವಿಜೃಂಭಣೆಯಿಂದ ನಡೆಯಬೇಕು. ಅದಕ್ಕಾಗಿ ಆಸ್ತಿಕರೆಲ್ಲರೂ ಧರ್ಮಾಭಿಮಾನಿಗಳೆಲ್ಲರೂ, ತಮ್ಮ ಕುಟುಂಬದವರೆಲ್ಲರೂ ಕ್ಷೇಮವಾಗಿರಬೇಕೆನ್ನುವ ಕುಟುಂಬಿಗಳೆಲ್ಲರೂ ಸಂಕೋಚವಿಲ್ಲದೆ ಧನಸಹಾಯಮಾಡಿ ಭಕ್ತಿಪುರಸ್ಸರವಾಗಿ ಯಾಗ ಮಂಟಪದಲ್ಲಿ ಕುಟುಂಬರಾಗಿ ಭಾಗವಹಿಸಿ ಪ್ರಸಾದಸ್ವೀಕಾರಮಾಡಿ ಇಹಪರ ಶ್ರೇಯಸ್ಸುಗಳನ್ನು ಹೊಂದಬೇಕೆಂದು ಈ ಮೂಲಕ ಕೋರಿದೆ.

ಪೂರ್ಣಾವಿಯಾಗಿ ಸಹಾಯದ್ರವ್ಯವನ್ನು ಮುಖತಃ ಆಗಲಿ ಮುನಿಯಾರ್ಡರ್ ಮೂಲಕವಾಗಲಿ ಕೆಳಗಿನ ವಿಳಾಸಕ್ಕೆ ಕಳುಹಿಸಿಕೊಡಬೇಕಾಗಿ ಕೋರುತ್ತೇವೆ.

ಈ ಮಹತ್ಕಾರ್ಯದಲ್ಲಿ ನೇತೃತ್ವವನ್ನು ವಹಿಸಲು ಶ್ರೀ ರಾಮಾನುಜಾಚಾರ್ಯರಿಂದ ಸ್ಥಾಪಿತವಾಗಿ ೯೦೦ ವರ್ಷಗಳಿಂದ ನಡೆದುಕೊಂಡು ಬಂದಿರುವ ಶ್ರೀ ಯತಿರಾಜ ಮಠದ ಶ್ರೀಮತ್ಪರಮಹಂಸೇತ್ಯಾದಿ ಬಿರುದಾಂಕಿತರಾದ ಶ್ರೀ ಯತಿರಾಜಸ್ವಾಮಿಗಳವರು ನಮ್ಮಗಳ ಕೋರಿಕೆಯನ್ನು ಮನ್ನಿಸಿ ಅಂಗೀಕರಿಸಿದಾರೆ.

ಪ್ರೆಸಿಡೆಂಟ್.

ಶ್ರೀಮಾನ್ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, M.A., F.R.E.S.

ವೈಸ್ ಪ್ರೆಸಿಡೆಂಟರು.

ಶ್ರೀಮಾನ್ ವಿದ್ವಾನ್
M. A. ಆಳ್ವಾರ್ ತಿರುಮಲೈಯ್ಯಂಗಾರ್.

ಶ್ರೀಮಾನ್ M. N. ಅನಂತನಾರಣೈಯ್ಯಂಗಾರ್, M.A.

ಕಾರ್ಯದರ್ಶಿಗಳು.

ಶ್ರೀಮಾನ್ M. I. ನರಸಿಂಹೈಯ್ಯಂಗಾರ್,

ಶ್ರೀ ಕರಡಿ ರಂಗಸಾಮಿಶೆಟ್ಟರು.

ಅಷ್ಟಾಕ್ಷರ ಮಹಾಯಜ್ಞ ಸಮಿತಿ.

ಮೇಲುಕೋಟೆ.

(via) ಪಾಂಡವಪುರ.

MELKOTE ASHTAKSHARA MAHAYAGA SAMITHI

President:

Sri G. R. Josyer, M.A., F.R.E.S. Mysore.

Vice-Presidents;

Sri Vidwan Alwar Tirumaliengar, Principal, Sanskrit College, Sri V. T. Tirunarana Iyengar, M.A., Rtd. Professor of Sanskrit, Sri M. N. Anantanaraniengar, M.A, Head Master, Yadushaila High School, Melkote.

Secretaries:

Sri M. I. Narasimhaiengar, Melkote.
Sri Karadi Rangasamy Settru, Melkote.

Members;

Sri S. K. Venkataranga Iyengar, B A., B.L. Bangalore, Sri K. Narasimha Iyengar, Rtd. Deputy Commissioner, Bangalore, Sri Sampath, Municipal President, Melkote, Sri Mallasettru, ex-President, Sri M. R. Singrachar, Bangalore, Sri K.S. Desikachar, Melkote, Sri T. N. C. Narasimhachar, and Sris Srinivasa Settru, Balarame Gowdaru, Bhadre Gowdaru, Venkatanarasiah, Lakshmayya, Nagarajiah, and Kari Gowdaru.

* * *

The following contributions are acknowledged with thanks;

	Rs.
Sri Janardhan Iyengar, B E. per pro Concrete Construction Company, Mysore.	500-00
Sri Seshadri Setty, Merchant, Santhepet, Mysore.	470-00
Sri M. A. Alwar, B.Sc. Assam.	108-00

Theodore Roosevelt:

"There are two kinds of success. One is the very rare kind that comes to the man who has the power to do what no one else has the power to do. That is genius. But the average man who wins what we call success is not a genius. He is a man who has merely the ordinary qualities that he shares with his fellows, but who has developed those ordinary qualities to a more than ordinary degree."

George Gissing.

"I used to judge the worth of a person by his intellectual power and attainment. I could see no good where there was no logic, no charm where there was no learning. Now I think that one has to distinguish between two forms of intelligence, that of the brain and that of the heart, and I have come to regard the second as by far the more important."

Aldo Leopold.

"Like wind and sunsets, wild things were taken for granted until progress began to do away with them. Now we face the question whether a still higher standard of living is worth its cost in things natural, wild and free. For us of the minority, the opportunity to see geese is more important than television, and the chance to find a flower a right as inalienable as free speech!'

The Rationalist

HINDU SUPERIORITY

ARTS

(Continued from last issue.)

"Shawls made in Kashmir," says Mrs. Manning, are still unrivalled."[1] Even James Mill says: "Of the exquisite degree of perfection to which the Hindus have carried the productions of the loom it would be idle to offer any description; as there are few objects with which the inhabitants of Europe are better acquainted, whatever may have been the attainment in this art of other nations of antiquity (the Egyptians, for example, whose fine linen was so eminently prized), the manufacture of no modern nation can, in delicacy and fineness, vie with the texture of Hindustan."[2]

Mrs. Manning says: "Some centuries before our era they produced muslins of that exquisite texture which even our nineteenth century machinery cannot surpass."[3] The Encyclopædia Britannica says that the exquisitely-fine fabrics of cotton have attained to such perfection that the modern art of Europe, with all the aid of its wonderful machinery, has never yet rivalled in beauty the product of the Indian loom."[1]

A critic says: "Carpets are made at Masulipatam with unrivalled Hindu taste," to which Mrs. Manning adds: "Carpets have also been made in later days in Government prisons, under British superintendence; the result proves that we must not attempt to teach art to India!"[2]

Dr. Forbes Watson, in his work on the Textile Manufactures of India, gives an interesting account of a series of experiments made on both the European and the Indian muslins, to determine their claims to superiority. The result was altogether in favour of the Indian fabrics! He concludes: "However viewed, therefore, our manufacturers have something still to do! With all our machinery and wondrous appliances we have hitherto been unable to produce a fabric which, for fineness or utility, can equal the woven air of Dacca, the product of arrangements, which appear rude and primitive, but which in reality are admirably adapted for the purpose!"

STEEL AND IRON MANUFACTURES

As regards iron manufactures, Professor Wilson says: "Casting iron is an art that is practised in this manufacturing country (England) only within a few years. The Hindus have the art of smelting iron, of welding it, and of making steel, and have had these arts from times immemorial."[3]

Therefore in conjunction with the frequent allusion to silk in most ancient Sanskrit books, may be considered as decisive of the question, provided the antiquity of the Tantra be allowed, of which Mr. Colebrooke seems to have no doubt. Silk is, moreover, mentioned throughout Archipelago by its Sanskrit name, Sutra, which proves its Indian origin.

1. The presentation of Kashmir shawls to Sita supplies an additional proof in favour of the high antiquity of these celebrated fabrics."

2. Mill's History of India, Vol. II, p. 16.

3. Ancient and Mediæval India, Vol. I, p. 359.

1. Encyclopædia Britannica, p. 446 (Weaving).

2. Ancient and Mediæval India, Vol. II, p. 363. Professor Heeren says: "The variety of cotton fabrics mentioned even by the author of Periplus as articles of commerce is so great that we can hardly suppose the number to have increased afterwards."

3. Mill's History of India, Vol. II, p. 47.

Dr. Ray says: "Coming to comparatively later times, we find that the Indians were noted for their skill in the tempering of steel. The blades of Damascus were held in high esteem, but it was from India that the Persians, and, through them, the Arabs learnt the secret of the operation. The wrought-iron pillar close to the Kutub, near Delhi, which weighs ten tons and is some 1,500 years old, the huge iron girders at Puri, the ornamental gates of Somnath, and the 24-feet wrought-iron gun at Nurvar, are monuments of a bygone art, and bear silent but eloquent testimony to the marvellous metallurgical skill attained by the Hindus."

Manufacturing steel, however, is a very ancient art, and what is remarkable is that steel made in ancient India was as good as the best steel now manufactured in Europe or America. In 1913-14 Mr. Bhandarkar, Supdt. of Archæology, Western Circle, discovered two pieces of steel under an old column near Bhilsa (Gwalior State), and sent them for examination to Sir Robert Hadfield, an expert on iron matters. On analysing it he found the piece to be of such unusual value and interest that in his presidential address at the meeting of the Faraday Society in November 1914, he could not help making a prominent mention of it. "One of the special points," he says, "is that notwithstanding the large number of specimens of ancient iron and supposed steel I have examined during the last few years, none of them have sufficient carbon to be termed steel in our modern time meaning. This specimen is probably the first to be exhibited in modern times of an ancient piece of high carbon steel which has been hardened by quenching." Mr. Bhadarkar adds: "It is impossible to overrate the importance of this discovery.....It would have been considered the height of archæological blasphemy if they had been told that the Hindus could manufacture steel and that even so early as B.C. 140, to which date the column has to be assigned!"[1]

Regarding the Kutub pillar, Fergusson says: "It has not, however, been yet correctly ascertained what its age really is. There is an inscription upon it, but without a date. From the form of its alphabet, Princep ascribed it to the third or fourth century. Mr. Ferguson continues; "Taking A.D. 400 as a mean date—and it certainly is not far from the truth—it opens our eye to an unsuspected state of affairs, to find the Hindus at that age capable of forging a bar of iron larger than any that have been forged even in Europe up to a very late date, and not frequently even now! As we find them, however, a few centuries afterwards using bars as long as this lot in roofing the porch of the temple at Kanaruc, we must now believe that they were much more familiar with the use of this metal than they afterwards became. It is almost equally startling to find that after an exposure to wind and rain for fourteen centuries it is unrusted, and the capital and inscription are as clear and as sharp now as when put up fourteen centuries ago. There is no mistake about the pillar being of pure iron. General Cunningham had a bit of it analysed in India by Dr. Murray, and another portion was analysed in the school of mines here by Dr. Percy. Both found it pure malleable iron without any alloy!"[2]

(To be continued.)

1. Progress Report of the Archæological Survey of India, Western Circle, for the year ending March 1915, pp. 59, 60.

2. History of Indian and Eastern Architecture, p. 508; Ed. 1899.

HYPNOTISM

Hypnotism has always been a subject for heated controvercy, even though it is being accepted more and more by the medical profession because of the wonderful feats of hypnotists. Most well-known of these, are the amputation operations and the complete confinements which have taken place under hypnosis, and which have been filmed and shown in practically every teaching hospital in the world. However, despite these advances and many others in the psychiatric field, hypnotists find that they still face a certain amount of antagonism among both patients and doctors, as well as from many other quarters.

Hypnosis is, of course, still a relatively young science about which more and more is being discovered every day. In the light of this, these various controversies will no doubt disappear from the scene within a few years, but unfortunately, at the present time, as hypnotists discover more and more uses for their science, they are more often than not greeted with a barrage of protests that cause violent debates and arguments. Two such controversies which have recently taken place in Britain have certainly stirred up antagonism among official bodies—but they have also captured the attention of a great section of the public.

The first case concerns a hypnotist. Henry Blythe, who received a lot of publicity after he put one of his patients into a light hypnotic transe in order to calm her nerves while taking her driving test. (Incidentally, the woman passed the test, despite the indignant comments that were hurled at her from various circles). Undaunted by criticism, Mr. Blythe investigated further into the possibility of calming people's nerves through hypnosis, and has been experimenting with children of all ages for the past six years. When he revealed that he had been concentrating on relaxing children who were about to take school examinations, and that four out of every five children he had hypnotised had passed their examinations, he once again started a raging controversy.

The main attack came from an official of the Ministry of Education, who said that while there had never been any official pronouncement against hypnotism, he felt that the authorities would clearly be against anything which could be construed as putting a child into an abnormal state.

"In general," added this Ministry spokesman, "Ministers of Educaton have expressed themselves definitely against any form of extreme coaching or preparation for school examinations. They are supposed to be a process of selection." In reply to this attack, Mr. Blythe said: "I do not make the children abnormal—I merely take away the dread of the examination so that they can put into service what they know. I cannot put knowledge into a person, but I can bring out what is there by relieving tension. A child under light hypnosis does not have an unfair advantage over others, but is able to use its knowledge to the greatest possible extent. Some children may be held back because of inhibitions and fear. I have helped many students overcome these difficulties."

(To be continued.)

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ಭಗವದಾರಾಧನ	೦–೬–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಜಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೦–೪–೦
Life of Saint Anantarya, in English and Hindi.	1–0–0

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR
"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling ıouse of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Jnion. The dynasty, as is well-known, passed through a series of singular vicissitudes hrough the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan nd the assumption of administration of the State by the East India Company from 1831. o 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) onstitutional development. Of this long period the author gives a readable and valuable ccount in course of which he does adequate justice to the memory of two of Mysore's ble, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu, Madras.**

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express, Madras.**

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"
A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up."

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12
LIBRARY EDITION .... „ 8

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 16] Monday 29-1-1962 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks,

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S, M.R.S.L.

RS. 15—00

ENERGY SPENT

The topical women's professions nearly always overtax a woman's physical capacity. This is the conclusion of physiologists of the German Max Planck Institute and the Federal Research Institute for Domestic Science.

According to its tests, the previously held opinions about which jobs are hardest for women have been mostly mistaken. Nobody doubts that a charwoman does heavy work; but who would have guessed that in fact a charwoman—or a dancer—needs as much strength for her job as does a forest-worker or a rail-layer?

And that the average house-wife in a four-person household works as hard as a worker in a rolling mill?

The work-physiologists have developed precise measurements for the amount of strength expended on any particular job. In their investigations they have at their disposal the Max Planck Institute's meter that determines energy expenditure by a measuring respiration. Another tool is a pulse-frequency counter developed by the Federal Research Institute for Domestic Science.

Every job we do transforms body heat into kinetic energy. The measuring unit for this transformation of heat into energy is the calorie. The consumption of calories therefore indicates the amount of strength that has been used, but does not reflect each and every effort that a person makes.

For example, a person who must think a great deal may get tired quickly, and may be more fatigued at the end of the day than someone who works hard physically, yet the brain-worker has used hardly measurable amounts of strength.

All that the respiration meter can do is to ascertain how much oxygen has been used by the body. As any given consumption of calories corresponds to the usage of a fixed amount of oxygen, it is not difficult to ascertain the physical effort that is involved.

But the work-physiologists must do a little more than merely measure the consumption of oxygen in order to obtain useful information on the difficulty of a particular job. For we also use up strength when we are lying quietly, since the body metabolism continues to function.

If we only so much as move, we have to carry a burden—that is, the weight of a limb or of our whole body. A 150-pound man uses up exactly as much strength as a 140-pound woman, who is carrying a pail that weighs ten pounds. In making their measurements, the work physiologists take into account an individual's body weight and the amount of energy he expends on his body's metabolic processes.

In determining the difficulty of women's work, the psychic strain plays a part approximately equal to the physical strain. There are no technical tools to measure the psychic expenditure; for example, a mother hardly notices the work of carrying her baby, even if she carries it an hour. But ten pounds of potatoes pull very painfully at the arm muscles within three minutes.

Which women at work spend comparatively little physical energy? According to the work physiologists, they include stenographers, laboratory assistants, women physicians, operators of punches and armature-winders. Fairly hard physical effort is demanded from housemaids, ironers, woman conductors on street railways, saleswomen and bottle-washers.

Working women who, according to the experts, put in a really hard day are nurses, waitresses, charwomen, farm-women ballet dancers—and house-wives.

SLANG

Teachers and parents usually correct their children if they say "ain't." But according to a new dictionary, "ain't" ain't such a bad word after all!

It seems to have become accepted since the last war. The dictionary says that "ain't" is "used orally in most parts of the United States by cultivated people."

Many new words and phrases begin as slang. Most people occasionally use the phrase "fed up." But less than thirty years ago an English judge rebuked one counsel who used it.

Most of us now say "O.K.," but before the war a coroner in London told a witness; "Don't talk about 'O.K.' You are in the King's court, so use the King's English."

"O.K.," replied the witness.

Etymologists say one of the world's mysteries is who invents or originates slang and slang terms.

The Victorians made "bamboozle" and "banter" respectable. These words are still very much alive in the English language.

It's astonishing how slang develops. In "A Dictionary of the Vulgar Tongue," published in 1785, the editor gave a list of slang words which are in respectable service today.

The list included; bay-window, bet, bluster, budget, coax, cur, domineer, eyesore, flabby, flog, flout, fuss, gag, malinger, messmate, saunter, rascal, trip and yelp.

MELKOTE ASHTAKSHARA MAHAYAGA SAMITHI

The following contributions are acknowledged with thanks;

	Rs.
Sri S. K. Venkataranga Iyengar, B.A., B.L., Bangalore.	108-00
„ S. S. Sharma, B.E., Bangalore	108-00
„ N. Satyanarayana, B.E., „	108-00
„ M. G. Sampath Iyengar, B.E., Bangalore.	108-00
„ M. D. Sreenivasiengar, B.E., Mysore.	108-00
„ K. G. Girisa & Bros. Bangalore.	108-00
„ K. H. Shama Rao & Sons, Bangalore.	108-00
„ Mrs. B. G. Ramakrishna Iyengar, Bangalore.	108-00
„ M. A. S. Vasan, Pilot, Madras.	108-00
„ Mrs. B. K. Krishniengar, Mysore.	108-00
„ G. R. Josyer, Mysore.	108-00
„ Dr. M. N. Jayaram, Mysore.	54-00
„ Mrs. B. Ramanujiengar, Bangalore.	70-00
„ T. N. C. Shatagopan, B'lore.	25-00
„ V. Gopalasamy Iyengar, M.A. Bangalore.	25-00

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦೦.

ಕಾರ್ಯದೇವ ಪ್ರೆಸ್, ಸೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

The Rationalist

HYPNOTISM

(Continued from last issue.)

Now, Mr. Blythe's point of view certainly seems reasonable enough to anyone who knows what terrors an examination can hold. And after he had revealed what he had been doing, he found he had quite a few supporters, including some people working in a local educational capacity. One of these, Mr. D. Womersley, who is the divisional educational officer for Torquay, where Mr. Blythe practices, had this to say: "If hypnotism soothes the children's nerves, I don't see that it is any worse than taking pep pills. The problem seems to be very much a matter for the individual parent to decide upon. But even if the authorities discourage hypnosis, it is difficult to say what could be done about stopping the practice—except perhaps by propaganda through head teachers." So far, however, on such propaganda has been put out, and Mr. Blythe is continuing his technique of soothing and relaxing youngsters prior to taking important examinations.

The second controversy currently raging in Britain about the use of hypnotism concerns hundreds of people of all ages and from all walks of life who are being put into light hypnotic trances by a market research firm in order to find out their shopping likes and dislikes. The man who carries out the hypnosis, Mr. Geoffrey Dysch, is a director of this firm which specialises in motivational research, and has been trained in Psychotherapy. Talking about his work, he said: "We ask our volunteer subjects to fill in the normal type of market research questionnaire as well as those they fill in when under light hypnosis. But we find that their 'conscious' answers are usually quite worthless as far as our records are concerned."

Explaining his point further, he continued: "For instance, in her questionnaire a house wife may write down that she likes blue packets for detergents. But it is only from her unconscious mind—which is revealed under hypnosis—that we discover that deep down she dislikes the colour blue, and probably prefers green far more!" Now, this sort of discovery could well affect sales on a very vast scale if such research facts were put to use in the world of advertising. But as soon as Mr. Dysch made his investigations known, the British Institute of Practitioners in Advertising issued a directive to all its members condemning the use of hypnosis as a "market research tool."

The director of this institution, Mr. James O'Connor, said at the time: "In our opinion far too little is as yet known about hypnosis. There is the risk of harm to the individual subject, and we consider the whole practice unethical." In reply to this statement, the business consultant of the research firm concerned, Mr. Arthur McTaggart-Short, said: "I agree with the I.P.A. that there is danger in hypnosis used unscrupulously, but our firm makes no attempt to influence people's thoughts—we simply reveal thoughts which are lying in their unconscious minds.

"And as for any danger, there has not been a single case in the history of medical hypnosis of its harming anyone. When our work is really appreciated, we shall be able to knock millions off the cost of advertising—and make goods cheaper to buy in the shops." This last fact alone, will surely influence the general public, not to mention the Big Business Boys, as soon as they stop to consider how valuable hypnosis can be!

MELKOTE TO CELEBRATE

ASHTAKSHARA MAHAYAGA, MELKOTE.

to ward off

EVILS OF ASHTAGRAHA-YOGA

It is thoughtless to say that the planets are no concern of ours. It is like saying that the loose electric wire can do you no harm. If you touch it it kills you. If the Sun and Moon don't rise just for one month, the earth will become lifeless. We see that if the Sun just goes south, hundreds perish from cold in the north. The earth is linked with the planets, and we depend much on the planets.

The gathering of eight planets next month in one house in the zodiac is stated to augur ill to mankind. That ills are happening daily already is too evident from the daily newspapers.

India has the most spiritual nation in the world, and our sages have prescribed certain palliatives, cures, and observances to ward off human ills.

In accordance therewith the godly men of the holy centre of Melkote have planned to celebrate certain potent religious rites and prayers in that august place from 29-1-62 to 9-2-62.

Melkote is rendered holy by the shrines,—which Saint Ramanuja renovated 900 years ago,—of Sri Narayana and Sri Yoga-Narasimha. In such a place it is planned to conduct Ashtakshara Mahayagna, Sri Lakshmi-Nrisimha Homa, Sri Mahalakshmi Yaga, Sri Sudarsana Homa, Sri Gayatri Homa, and Japa and Parayana daily, culminating with Purnahuti on the 9th February, with free feeding on all the days.

Men interested in public welfare, men seeking the welfare of their own families, and the religious minded and orthodox, are requested to co-operate fully and contribute generously, so that the celebrations may be conducted to the glory of God and the happiness of mankind, collectively and individually.

President :
Sri G. R. Josyer, M.A., F.R.E.S. Mysore.

Vice-Presidents ;
Sri Vidwan Alwar Tirumaliengar,
Principal, Sanskrit College.
Sri V. T. Tirunarana Iyengar, M.A.,
Rtd. Professor of Sanskrit.
Sri M. N. Anantanaraniengar, M.A.,
Head Master, Yadushaila High School,
Melkote.

Secretaries :
Sri M. I. Narasimhaiengar, Melkote.
Sri Karadi Rangasamy Settru, Melkote.

Ashtakshara Mahayaga Committee,
MELKOTE.
via Pandavapura.

ಮೇಲುಕೋಟೆ

ಅಷ್ಟಾಕ್ಷರ ಮಹಾಯಾಗಾಹ್ವಾನ ಪತ್ರಿಕಾ.

ಶ್ರೀಃ

ಶ್ರೀಮತೇ ರಾಮಾನುಜಾಯ ನಮಃ

ಶ್ರೀ ಯಾದವಾದ್ರಿನಿಲಯಂ ಶ್ರಿತಕಲ್ಪವೃಕ್ಷಂ ನಾರಾಯಣಂ ನಿಖಿಲಲೋಕ ನಿದಾನಭೂತಂ ।
ನಿಸ್ಸೀಮನಿರ್ಮಲಗುಣಂ ನಿರವದ್ಯರೂಪಂ ನಿತ್ಯಂ ನಮಾಮಿ ಶಿರಸಾ ಸಕಲಾರ್ಥಸಿದ್ಧ್ಯೈ ॥

ಶ್ರೀಮದಹ್ಮೋತ್ತರ ಶತಸ್ಥಾನ ಸಾರಭೂತವಾಗಿ ದಕ್ಷಿಣಬದರಿಕಾಶ್ರಮವೆಂದು ಪ್ರಸಿದ್ಧವಾದ ಶ್ರೀತಿರುನಾರಾಯಣಪುರ (ಮೇಲುಕೋಟೆ) ದಲ್ಲಿ ಜಗತ್ಕಲ್ಯಾಣಕ್ಕಾಗಿಯೂ ವಿಶ್ವಶಾಂತಿಗಾಗಿಯೂ 3-2-62 ರಲ್ಲು ಸಂಭವಿಸುವ ಅಷ್ಟಗ್ರಹಯೋಗ ಪೀಡಾಪರಿಹಾರಾರ್ಥವಾಗಿ ಏರ್ಪಡಿಸಿರುವ **ಅಷ್ಟಾಕ್ಷರ ಮಹಾಯಾಗ ಮಹೋತ್ಸವವು** ತಾ॥ 28-1-62 ರಿಂದ ತಾ॥ 9-2-62 ರವರೆಗೂ ನಡೆಯಲಿರುವುದರಿಂದ ಈಮಹೋತ್ಸವದಲ್ಲಿ ಆಸ್ತಿಕಮಹಾಶಯರೂ ಧರ್ಮಪರಾಯಣರೂ ಆದ ತಾವು ಸಕುಟುಂಬರಾಗಿ ದಯಮಾಡಿಸಿ ಸಹಕಾರನೀಡಿ ಶ್ರೀಮನ್ನಾರಾಯಣ ಕೃಪಾಪಾತ್ರರಾಗಿ ಶ್ರೇಯೋಭಾಗಿಗಳಾಗುವಂತೆ ಕೋರುತ್ತೇವೆ.

ಭೋಕ್ತಾರಂ ಯಜ್ಞತಪಸಾಂ ಸರ್ವಲೋಕಮಹೇಶ್ವರಂ ।
ಸುಹೃದಂ ಸರ್ವಭೂತಾನಾಂ ಜ್ಞಾತ್ವಾ ಮಾಂ ಶಾಂತಿಮೃಚ್ಛತಿ ॥ ಗೀತಾ ॥

ಮಹಾಯಾಗ ಕಾರ್ಯಕ್ರಮ

ತಾ॥ 28-1-62 ನೇ ಭಾನುವಾರ ಸಾಯಂಕಾಲ. ಆಚಾರ್ಯವರಣ, ಋತ್ವಿಗ್ವರಣ, ಸಭಾನುಜ್ಞಾ, ಯಾಗಶಾಲಾಪ್ರವೇಶ, ಅಂಕುರಾರ್ಪಣಾದಿಕಾರ್ಯಗಳು.

29-1-62 ನೇ ಸೋಮವಾರ ಪ್ರಾತಃ :

7-9. ದೇವಸ್ಥಾನದ ಪೂಜಾದಿ ಕಾರ್ಯಗಳು, 9-ರಿಂದ ಯಾಗಶಾಲೆಯಲ್ಲಿ ರಕ್ಷಾಬಂಧನ, ಮಹಾಕುಂಭ, ಶಾಂತಿ ಕುಂಭಸ್ಥಾಪನ, ಅಷ್ಟಾಕ್ಷರ ಮಹಾಯಜ್ಞಾರಂಭಃ.

ಸಾಯಂಕಾಲ 4-30 ರಿಂದ 7 ರ ವರೆಗೆ ಅಷ್ಟಾಕ್ಷರಮಹಾಯಜ್ಞಕಾರ್ಯ, ವೇದ, ಪ್ರಬಂಧ ಪುರಾಣಾದಿ ಪಾರಾಯಣಗಳು, ಜಪ ತಪಾದಿಗಳು.

ತಾ॥ 30-1-62 ನೇ ಮಂಗಳವಾರದಿಂದ 8-2-62 ನೇ ಗುರುವಾರದವರಿಗೆ ಪೂರ್ವೋಕ್ತ

ತಾ॥ 9-2-62 ನೇ ಶುಕ್ರವಾರ ಮಾಘಶುದ್ಧ ಪಂಚಮಿ ರೇವತೀ ನಕ್ಷತ್ರಕೂಡಿದ ಈ ಶುಭದಿವಸ ಮಾನಲಗ್ನದಲ್ಲಿ ಅಂದರೆ ಪ್ರಾತಃಕಾಲ 10 ಗಂಟೆಯೊಳಗೆ ಮಹಾಪೂರ್ಣಾಹುತಿ ಶಾಂತಿ, ಮಹಾಮಂಗಳಾರತಿ, ವೇದ-ಪ್ರಬಂಧ, ಪಾರಾಯಣ, ಶಾತ್ತುಮುರೈ, ಮಹಾನಿವೇದನ, ಭಕ್ತವೃಂದಕ್ಕೆ ಮಹಾಕುಂಭ ತೀರ್ಥಪ್ರೋಕ್ಷಣ. ಮಹಾಸಮಾರಾಧನೆ, ಆಚಾರ್ಯ ಋತ್ವಿಕ್ ಬಹುಮಾನ, ಸಭಾಶೀರ್ವಾದ, ಪ್ರಸಾದ ವಿನಿಯೋಗ, ಮಹಾಮಂಗಳಂ.

ಅಷ್ಟಾಕ್ಷರ ಮಹಾಯಜ್ಞ ಸಮಿತಿಯ ಪರವಾಗಿ
ಜಿ. ಆರ್. ಜೋಸ್ಯರ್,
ಅಧ್ಯಕ್ಷ.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831. to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu, Madras.**

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements."

Indian Express, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"**Beautifully written, and beautifully got up.**'

"**It is the book of the year, and the book for long years.**"

"**A book of charming excellence.**"

"**It is artistic like a Raphael portrait.**"

"**A Monumental work.**"

"**A work of international interest.**"

ART - PAPER EDITION .... Rs. 12

LIBRARY EDITION .... „ 8

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXII No. 17] Monday 5-2-1962 [PRICE 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

NATIONAL GIRLS' HIGH SCHOOL, MYSORE.

The 7th Anniversary and Prize Distribution of the National Girls' High School Mysore, was held on the 31st January under the Presidentship of Sri A. C. Deve Gowda M A., M Ed., Director of Public Instruction, with Srimathi Shivamma Deve Gowda distributing the Prizes. The Hall was packed with a large number of parents and citizens including Sri G. Renu, B Sc., B T., M.A, Dt. Educational Officer.

After Invocation, Sri G. R. Josyer, Founder of the Institution, welcomed the President and audience in the following speech:

„ Mr. Deve Gowda, Srimathi Deve Gowda, Ladies and Gentlemen,

I offer you humble welcome of this Modest School. It gives me pleasure to welcome Mr. Deve Gowda particularly, because it owes its birth to some extent to him. Eight years ago, presiding over the Anniversary of the Maharani's High School, and hearing Mrs. Rahmatunnisa Begum, Head Mistress, complain of the overcrowding in that school, in his Presidential speech he remarked that the non-official public should come forward to open another school Being present there as a parent, I had the pleasure of hearing him.

At the opening of schools next year, some parents also urged me to move in the matter, as I had a ready-made building, and on consulting Mr. Mallaradhya, then Director, he stated that the percentage of school-going girls was very low compared with that of boys, and so had ordered the opening of 2 more sections in the Maharani's High School Thereupon I dropped the idea of opening another school.

But next year Head Mistress Kanakamma of the Maharani's High School sought to meet me, and urged, "You had an idea last year. Please work it up again. I have retired, and will help."

Then I wrote to Mr. Mallaradhya in the matter, and happening to meet Principal Deve Gowda in the evening mentioned it to him. He immediately advised, "The Director is here; you meet him and ask permission to start all the three High School classes; I will give you teachers." The response from Mr. Mallaradhya also was encouraging, and the new Girls' High School came into being in June 1954, with just 6 students, 2 of them taking Tamil as second language Mr Srirangaraju, then D.E.O. felt that English would not last long as a medium, and advised Canarese medium He was right in a sense, since even Graduates' standard of English is declining, and Middle school English is meagre, but parents mostly want English medium, and girls flock to the Government and Convent Schools, which get the pick of them, only the remnants coming here!

However, once started there was no question of closing down, and the school has been trying to render what service it best could to such of them,—generally of the lower middle class of society—as entered its portals, helping them, with the co-operation of earnest teachers, to attain at least above average results.

There is no kind of coersion in the school: but instead in addition to the generous facilities given by Government to parents in children's education, a scholarship is being paid to girls who voluntarily take up Sanskrit, in which are enshrined the scientific, intellectual and spiritual knowledge which built up our great civilization.

One problem, I hope, has come to your notice as leading educationist. Many girls reach a dead end after S.S.L.C. Even those who pass, are not either admitted or are unable to go to College, and sit moping. The school would like to help them by starting a U.G.T. training course if permitted, as also some commercial classes such as shorthand, typing, accountancy etc.

At the First Anniversary, H. H. The Yuvarani, who was acting as Raj-Pramukh, graciously presided, and at the second Sri Kadidal Manjappa, Education Minister, then acting as Chief Minister, presided. Last Anniversary Minister T. Subrahmanya kindly presided, and promised to consider a suitable site for the school.

And now the school has the pleasure of paying its respects to you, like a 8 year old daugnter, showing that the idea which you let out 8 years ago has taken material shape. There is a saying in Sanskrit,

ಪಂಡಿತಾನಾಂ ಹಿ ಸಾಧೂನಾಮರ್ಥಂ ವಾಗನುರುಧ್ಯತೆ ।
ಋಷೀಣಾಂ ಪುನರಾದ್ಯಾನಾಂ ವಾಚಮರ್ಥೋ ಽನುಧಾವತಿ ॥

meaning, "In the case of ordinary people, words just express what already exists. In the case of saintly persons, words become creative and take material shape."

And so I have much pleasure to welcome you as the originator of this school.

I am not a little grateful to Mrs. Deve Gowda for graciously responding to my humble invitation. I recalled having read of her distributing prizes in a Bangalore school, and it struck me as appropriate that Mysore which was your and her home for many years, should honour her similarly. The school is very pleased to welcome her and tender warm respects."

After musical entertainment by students, Sri G. S. Josyer, M.A, B.Ed., Head Master read a brief Report of the activities of the School.

Srimathi Shivamma Deve Gowda graciously distributed prizes to the students who had distinguished themselves in various fields, Kumaries, S. L. Vishalakshi, Nagalakshamma, Bharathi, T. N. Girija, N. S. Jayamma, K. S. Nagaratna, G. S. Vanitamani, R. Vanaja, M. Seethalakshmi, Meera, Ambika, M. N. Shanthakumari, Sumithramma, Prabhamani, N. D. Nirmala and Seethalakshmi of the Third Year class, M. A. Rangamani, K. Padmasini, B. Nagalakshmi, T. S. Kalavathi, A. V. Shantha, V. S. Nagamani, K. S. Saraswathi, E. Shamala Bai, K. A. Kasturi Bai, K. V. Rajamma, S. Uma, A. Rajalakshmi, M. R. Amba, N. Tharamani, S. Nagamani, and S. R. Vasanthalakshmi of the IXth Standard class, K. S. Manjula, B. L. Shankaramma, B. N. Premakumari, S. Jayalakshmi N. S. Vijayamma, S. Vijayalakshmi, H. R. Geeta, Dakshayanamma, Sundaramma, K. Hemaveni, T. Susheela and Saroja of the VIIIth Standard class.

Sri A. C. Deve Gowda, in the course of his Presidential remarks, observed that women may be called backward in the matter of education, that compulsory scheme of Primary Education had brought 90% of boys and girls into school, that in many parts of new Mysore Co-education was common in High Schools, that in order to stop overcrowding in classes, orders had been issued to restrict admissions to 50 in a class, that many more Girls' High Schools had to be started by private enterprise, that an essential for every school is a building of its own with large accommodation, and that he hoped the National Girls' High School would have one before long, and promised to render any required help in the matter. He urged the teachers and students not to be content with getting average results, but to strive for good results. He pointed out that in Western countries teachers were mostly women, but that here women were unwilling to go out to the moffusils and stuck to their home towns, and that Government were trying to provide facilities in order to overcome the difficulty. He said that the rules about granting English medium had been relaxed. Addressing the students he advised them to take up P.C.M. subjects only if they wanted to enter professions; but since most of them were going to become wives and mothers, they should take up Art and Home science subjects.

After an interesting programme of variety entertainment and drama by the students the pleasant function came to a close.

"TRIVIAL!"

The careers of many great men began with apparently trivial incidents in their boyhoods. Scocland Yard's greatest fingerprint expert was reminded of this by the sale last month of an old watermill beside the River Thames, near Dorchester in Oxfordshire.

As a boy, Fred Cherrill loved catching eels, and a favourite spot was a sluice beside this old mill. One day, after a good haul, he rubbed his slimy fingers on a corn chute.

Down came some flour dust and, looking up, the boy saw a perfect impression of his fingerprints on the polished wood.

Back home, he told his father what he'd noticed.

"It's an omen," said Cherrill senior. "You're meant to be a detective." Fred Cherrill became one. It was he who organised Scotland Yard's beautifully precise and easily consulted fingerprint section. Thanks to his childhood hobby, thousands of crooks have been caught by impressions they never imagined anyone would find

Of course, he's still dealing with slippery customers!

MELKOTE ASHTAKSHARA MAHAYAGA SAMITHI

The following contributions are acknowledged with thanks;

	Rs.
Sri Seethalakshmi Hall, Bangalore	108-00
,, Dr. M. A. Narasimhachar, ,,	108-00
,, Nama Chayapathi Settiu Mysore.	108-00
,, Govinda Gowdru, Santebachi Halli	125-00
,, Prof. M. N. Narasimhiengar, M.A., Mysore.	108-00
,, M. A. Rangarajan, B.Sc., B.Ed.,	90-00
,, Raja Cycle Mart, Bangalore.	50-00
,, M. K. Shivananjappa M. P. Mandya	108-00
Kumari Vyjayantimala, Madras.	25-00
,, M. A. Srinivasan, B.A., B.L. Madras.	25-00

ASHTAKSHARA MAHAYAGA, MELKOTE.

As notified previously the Ashtakshara Mahayaga commenced on the 29th instant at the Yaga Mantapa religiously prepared by the voluntary labours of the enthusiastic townsmen on the Northern side of the beautiful Kalyani lake at the foot of the sacred Yoga Narasimha peak.

On the 28th evening, Sri G. R. Josyer, President of the Mahayaga Samithi, arrived at Melkote from Mysore, and was received by the leading citizens, and garlanded. Prominent among those present were Sri Alwar Tirumaliengar Swamy, Principal of the Sanskrit College and Vice-President of the Samithi, Sri Sampath, President, Municipal Council, Sri Alahiya Manavalan, Vice-President, Sri Malla Settru, ex-Municipal President, Sri M. N. Anantanaraniengar M.A., Vice-President of the Samithi, Sris M. I. Narasimhiengar, and K. Rangaswamy Settru, Secretaries, Sri Srinivasa Settiu, Treasurer, Sris Jogi Gowdru, Balarame Gowdru and Bhadre Gowdru, Sri Narasimha Gowdaru, B.Sc., Venkatanarasaiah, Sri T. N. C. Narasimhachar, Ramanuja Pandith, and Sris Lakshmiah, Nagarajiah, and Kari Gowdaru.

After Introductions, Sri Josyer was taken in procession led by a band of pipers, through the main street, and paid obeisance at the temple.

After the evening worship at the temple, the Ritwicks and participants in the Mahayaga proceeded to Sri Varaha Kshetra on the Kalyani, and after Punyaha and other preliminaries Sri G. R. Josyer made formal nomination of the sacreficial Priests and the Japtris, who then performed the purificatory ceremony of the Yaga Mantapa.

Next morning, the sacred fires were lit in three Homa Kundas in the presence of a large gathering of devotees from the town and outside, and the Mahayaga was commenced, and is to last for 12 days, both morning and evening, till the ninth when Poornahuti will take place. Visitors are already coming in from Mysore, Mandya, and Bangalore, and Melkote is becoming alive with enthusiastic devotees.

BEST SELECTIONS FROM THE SPEECHES & WRITINGS OF

ROBERT INGERSOLL

"The finest orator of the English tongue on this globe of ours."

General Husted proclaimed, "In purity of style, in poetic expression, in cogency of statement, and brilliancy of rhetoric, Ingersoll stands unrivalled. As effective as Demosthenes, as polished as Cicero, as ornate as Burke, as scholarly as Gladstone, the Orator, in surpassing others, has now eclipsed himself!"

Popular Edition;—Attractive get up, bound in one volume Rs. 10–0–0 net, two volumes Rs. 12–0–0 net.

POLITICS, PHILOSOPHY & PHANTASY

by G. R. JOSYER, M.A., F.R.E.S.

Contains many beautiful pieces of writing on Political, Philosophical and imaginative subjects.

289 Pages. Rs. 5/-

CORONATION PRESS, MYSORE.

"CORRUPTION AMONG HIGHEST"

Prof. D. R. Gadgil, Director of the Gokhale Institute of Politics and Economics of Poona, pleaded recently for severe restraint on wasteful consumption through an overall ceiling on incomes.

Delivering the 42nd convocation address of the Nagpur University, Dr. Gadgil, said what was fundamental was to recapture the sense of struggle, to realise the magnitude of the task ahead and of the need for discipline, and great self-restraint on the part of everybody. Above all an emphasis had to be placed on co-operative endeavour and on the feeling of sharing by all. This could be done only if the more-fortunately placed and those who aspired to lead set an example.

There had been much talk recently of perspective planning, he said and suggested that a beginning be made with a definition of the moral perspective in the light of which all persons on the threshold of life could be assured of being given opportunities to tackle meaningful tasks directed towards worth-while ends.

Referring to the process of economic development, Dr. Gadgil said even the most optimistic forecasts on possibilities of Indian economic development indicated that at the end of the next 25 years, we *shall continue to be poor by the world* standards of today. Therefore, they could look forward to peaceful progress only if they attained a measure of social justice and relatively egalitarian society at an early date.

Dr. Gadgil, who spoke mainly on the aspects of the socio-economic situation in India, said it appeared to him that since Independence, there had been an increase in corruption, especially among the highest and most powerful strata in society. The advent of independence, he said, should enthuse people for all-sided improvement and advance. That this had not happened indicated that there were some fundamental defects in the existing situation.

What was surprising after Independence was that change of rulers was not accompanied by any large change in the external arrangements connected with the manifestation of political authority. The new regime had fully maintained the "trappings of the old"

Postings at the highest level in Government and in the large public sector continued to show that the interests and even convenience of members of the superior administrative service were important determinants of public policy. Therefore, the difficulties encountered by the poor and those without any backing in obtaining access to and attention from administrative personnel remained almost as great as before.

Continuing, Mr. Gadgil, said excepting a limited field reserved for the public sector, industrialisation was sought to be brought about through operations of private capitalists.

In planned industrialisation, protection was continued in a variety of ways. Whatever the financial skill of the capitalist, his success and progress were mainly due to conditions created by State policy and maintained at public cost. Even so, no attempt was made by the Government to acquire control, to introduce an element of public ownership or even to do anything to facilitate such a process in the future.

(To be continued.)

SANSKRIT WISDOM

by

G. R. JOSYER. M-A., HONS. F.R.E.S.,F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 237.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 18] Monday 12-2-1962 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

"CORRUPTION AMONG HIGHEST"

(Continued from last issue)

Since the withdrawal of the British, the Indian public officials did not appear to have evolved for themselves any common scale of values or code of conduct. Meanwhile, the relative levels of incomes of the highest officials and of Indian businessmen had completely altered.

The salaries of civilians in money terms had remained almost unchanged and their value in real terms had fallen greatly. The economic strength and the political influence of Indian businessmen had increased enormously. The range and field of activity of Indian business were now so large that they constituted today overwhelmingly the most important group of employers of personnel commanding high salaries

The pattern of behaviour of officials on retirement had changed simultaneously. Formerly they did not seek any employment, and never with Indian business. Today the most highly placed officials very readily find highly rewarding positions within business!

The curious position was that most officials, who exercised large discretionary powers in relation to regulation of business, might look on businessmen as potential employers or patrons of their sons and relatives and even of themselves!

SNEEZE

"It does you good to sneeze," they say. But some people have sneezed—and deeply regretted it.

A man was taken to hospital recently because he had sneezed so hard that he displaced his shoulder-blade. The surgeon was giving him a whiff of ether when the man sneezed again—and the bone snapped back into place!

The most expensive sneeze on record was that of an Australian. He pulled out his handkerchief to trap it—but two hours later he found that he had pulled out a sweepstake ticket with the handkerchief!

He searched along the route he had taken, but could not find it. Later that month he heard that his ticket had won a prize of £5 000—which, of course, he couldn't claim!

MELKOTE ASHTAKSHARA MAHAYAGA SAMITHI

The following contributions are acknowledged with thanks;

	Rs.
Sri M. A. Tirunarayanan, B E New Delhi	108-00
,, N. A Chenne Gowd, M.L A. Mandya.	108-00
,, B. V. Raghavacharya, Melkote	20-00

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೩—೦೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂತನ ರೋಡ್, ಮೈಸೂರು.

FASTING

Fasting is generally resorted to for the atonement of sins and purification of soul, and at times for the vindication of one's honour or getting one's legitimate grievances redressed. But fasting undertaken for the improvement of health has its own significance.

We often gorge large quantities of food and finish our meals in a very short time, thus throwing an unwarranted burden on the digestive organs. Overeating and swallowing the food without the necessary insalivation have become a habit with many.

These habits produce conditions most favourable to the inception of diseases like indigestion, constipation, dysentery and other stomach and intestinal disorders. We sometimes feel that our liver and stomach are not working properly due to our wrong forms of eating and consequently we take recourse to medicines.

We forget that nature cure is the best and enslave ourselves to medication even in petty ailments. Fasting will take the extra load off the stomach and liver.

However careful we may be in selecting the proper food and in regulating its quantity, some undesirable and unnecessary edibles and liquids find their way into our stomach, owing partly to our ignorance and partly to force of habit and are likely to cause troubles. To counteract the unpleasant result, fasting as a remedial measure is a boon and of absolute necessity.

The golden rule is to fast when we lose appetite. Loss of appetite is nature's warning that no more burden should be laid on the digestive organs of the body. It is good to set apart for fasting a certain day each week or each fortnight.

Fasting is undertaken by peoples of various countries and nationalities since time immemorial. The institution of fasting has at times a religious background, and some form of sanctity is always attached to it. In many religious orders certain fast days have been set aside, such as Lent, Roza, Ekadashi etc.

A fast may be complete or partial. In a complete fast nothing but pure water is generally taken. Partial fasts are also useful:

1. Instead of complete starvation, many people take orange juice or two or three oranges during the day, or one at each meal. If the alimentary canal needs cleansing it is often a good plan to eat the white pulp under the peeling with the orange.

2. Another partial fast that can be recommended is a glass of butter milk three times a day. Butter milk has a cleansing effect upon the stomach and the alimentary canal.

3. Vegetables are also taken instead of water several times a day.

4. Honey is of unusual value in giving one a restful feeling during a fast. Drinking water can be sweetened to taste with honey. It seems to take away the appetite and give increased energy.

Fasting is highly beneficial during illness. Fasting even for a day, particularly at the initial stage of a disease, usually does a lot of good. Fasting during colds will hasten recovery. The toxic condition of the blood is generally an accompaniment of most of our ailments, and an attempt must be made in the first instance to wash out the poisons from the body and prevent their further accumulation. This can be done only if we begin our treatment by taking recourse to fast and drinking plenty of water.

(Continued on page 6)

ಮೇಲುಕೋಟೆ ಅಷ್ಟಾಕ್ಷರ ಮಹಾಯಾಗವು 29-1-62 ರಿಂದ ನಡೆದು 9-2-62 ರಲ್ಲಿ ಪೂರ್ಣಾಹುತಿ ಮತ್ತು ಮಹಾಸಂತರ್ಪಣೆ ಸಾಂಗವಾಗಿ ನೆರವೇರಿದನಂತರ ಅಧ್ಯಕ್ಷರಾದ ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್‌ರವರು ಮಾಡಿದ ಅಭಿನಂದನ ಭಾಷಣ:

ಶ್ರೀಮತ್ಪರಮಹಂಸೇತ್ಯಾದಿ ಬಿರುದಾಂಕಿತರಾದ ಶ್ರೀ ಶ್ರೀ ಯತಿರಾಜಸ್ವಾಮಿಗಳವರೆ, ಶ್ರೀ ಯದುಗಿರಿ ನಾರಾಯಣ ದಿವ್ಯಸೇವಾ ಪರಾಯಣರೆ, ಶ್ರೀ ಯಾದವಾದ್ರಿ ದಿವ್ಯಕ್ಷೇತ್ರವಾಸಿಗಳಾದ ಮಹನೀಯರುಗಳೆ,

ಶ್ರೀ ಜಗತ್ಸೃಷ್ಟಿಕರ್ತನ ನಿಯಮದಂತೆ ನಭೋಮಂಡಲದಲ್ಲಿ ಚಲಿಸುತ್ತಿರುವ ಗ್ರಹಗಳು ಒಂದೇ ರಾಶಿಯಲ್ಲಿ ಸೇರಿದ ಈ ಅಪೂರ್ವಸಮಯದಲ್ಲಿ ಅವುಗಳ ಸಮಗ್ರತೇಜಸ್ಸಿನಿಂದ ಮನುಷ್ಯವರ್ಗಕ್ಕೆ ಹಾನಿ ಬರದಿರಲೆಂದು ಸೃಷ್ಟಿಕರ್ತನಾದ ಸರ್ವರಕ್ಷಕನಾದ ದೇವರಲ್ಲಿ ಆತ್ಮಾರ್ಪಣೆ ಮಾಡಿಕೊಂಡು ರಕ್ಷಣೆಯನ್ನು ಕೋರುವದು ಜ್ಞಾನಿಗಳ ಮಾರ್ಗ. ಇದಕ್ಕೆ ವ್ಯತಿರಿಕ್ತವಾಗಿ ಹೇಳುವುದು ಅಜ್ಞಾನಿಗಳ ಮಾರ್ಗ.

ಇಂತಹ ಪರ್ವಕಾಲದಲ್ಲಿ ತಾವುಗಳು ಈ ಪಂಚವಿಧ ಮಹಾಯಾಗಗಳನ್ನು ಕೈಗೊಂಡು ಸಾಂಗವಾಗಿ ನೆರವೇರಿಸಿರುವದು ಈ ಕ್ಷೇತ್ರದ ಮಹಿಮೆ, ಮತ್ತು ಕ್ಷೇತ್ರವಾಸಿಗಳಾದ ನಿಮ್ಮಗಳ ಮಹಿಮೆ.

ಈ ಕ್ಷೇತ್ರವು ೮೫೦ ವರ್ಷಗಳ ಹಿಂದೆ ಶ್ರೀ ರಾಮಾನುಜಾಚಾರ್ಯರಿಂದ ನಿರ್ಮಿತವಾಗಿ, ಇಪ್ಪತ್ತೆ ಶತಮಾನಗಳಿಂದ ಮುಸಲ್ಮಾನರ ಆಕ್ರಮಣ, ಮರಾಠೆಯವರ ದಾಂಧಲೆ ಇವುಗಳನ್ನು ದಾಟಿ ಬೆಳೆದುಕೊಂಡು ಬಂದಿದೆ ಎನ್ನುವದು ಚಾರಿತ್ರಕ ವಿಷಯ. ಅದನ್ನು ಇಪ್ಪತ್ತೆ ಶತಮಾನಗಳೂ ಬೆಳೆಸಿಕೊಂಡುಬಂದಿರುವದು ನಿಮ್ಮಗಳ ಪೂರ್ವೀಕರ ಮೇಲ್ಮೆ.

ಶ್ರೀ ರಾಮಾನುಜಾಚಾರ್ಯರು ಶ್ರೀರಂಗ, ಕಂಚಿ, ತಿರುಪತಿ ಈ ಕ್ಷೇತ್ರಗಳ ದೇವಾಲಯಗಳನ್ನು ದೈವದತ್ತವಾದ ತಮ್ಮ ಪ್ರತಿಭೆ ಪ್ರಭಾವಗಳಿಂದ ಅಭಿವೃದ್ಧಿಪಡಿಸಿ ಈ ಪ್ರಾಂತ್ಯದವರ ಪುಣ್ಯಫಲದಿಂದ ಇಲ್ಲಿಗೆ ಬಂದು ಇಲ್ಲಿಯ ಪ್ರಕೃತಿಸೌಂದರ್ಯದಿಂದ ಮುಗ್ಧರಾಗಿ ಈ ದಿವ್ಯ ದೇವಾಲಯವನ್ನೂ, ದಿವ್ಯ ಕ್ಷೇತ್ರವನ್ನೂ ನಿರ್ಮಿಸಿದರು. ಶ್ರೀಮದ್ಭಾಗವತದಲ್ಲಿ ಶುಕಋಷಿಗಳು ತ್ರಿಕೂಟಪರ್ವತವನ್ನು ಹೀಗೆ ವರ್ಣಿಸಿದಾರೆ:

ನಾನಾ ದ್ರುಮಲತಾಗುಲ್ಮೈ ರ್ನಿರ್ಘೋಷೈರ್ನಿರ್ಝರಾಂಭಸಾಂ।
ಸದಾವನಿಭ್ಯಮಾನಾಂಘ್ರಿ ಸ್ಸಮಂತಾತ್ಪಯ ಊರ್ಮಿಭಿಃ॥
ಕರೋತಿಶ್ಯಾವಳಾಂ ಭೂಮಿಂ ಹರಿನ್ಮರಕತಾಶ್ಮಭಿಃ।
ಕಿನ್ನರೈರಪ್ಸರೋಭಿಶ್ಚ ಕ್ರೀಡದ್ಭಿರ್ಜುಷ್ಟ ಕಂದರಃ।
ಚಿತ್ರದ್ರುಮಸುರೋದ್ಯಾನ ಕಲಕಂಠ ವಿಹಂಗಮಃ॥
ದೇವಸ್ತ್ರೀ ಮಜ್ಜನಾಮೋದ ಸೌರಭಾಂಬ್ವನಿಲೈರ್ಯುತಃ।
ಸರ್ವತೋಲಂಕೃತಂ ದಿವ್ಯೈರ್ನಿತ್ಯ ಪುಷ್ಪಫಲದ್ರುಮೈಃ॥
ಮಂದಾರೈಃ ಪಾರಿಜಾತೈಶ್ಚ ಪಾಟಲಾಶೋಕಚಂಪಕೈಃ।
ಕ್ರಮುಕೈರ್ನಾರಿಕೇಳೈಶ್ಚ ಖರ್ಜೂರೈರ್ಬೀಜಪೂರಕೈಃ॥
ದ್ರಾಕ್ಷೇಕ್ಷುರಂಭಾಜಂಬೂಭಿರ್ಬದರ್ಯಕ್ಷಾ ಭಯಾಮಲೈಃ।
ತನ್ನಿಸ್ವನಶ್ಚ ವಿಪುಲಂ ಲಸತ್ಕಾಂಚನ ಪಂಕಜಂ॥
ಕುಮುದೋತ್ಪಲ ಕಲ್ಹಾರ ಶತಪತ್ರ ಶ್ರಿಯೋರ್ಜಿತಂ।
ಶೋಭಿತಂತೀರಜೈರ್ನ್ಯಾನೈಶ್ಚ ನಿತ್ಯರ್ತುಭಿರಲಂದ್ರುಮೈಃ॥

ಈ ವರ್ಣನೆಯು ಯಾದವಾದ್ರಿಗೂ, ರಮ್ಯವಾದ ಈ ಕಲ್ಯಾಣೀ ಪ್ರಾಂತಕ್ಕೂ, ಶ್ರೀ ನೃಸಿಂಹ ಶಿಖರಕ್ಕೂ ಅನ್ವಯಿಸುತ್ತದೆ, ಎಂದರೆ ಉತ್ಪ್ರೇಕ್ಷೆಯಾಗಲಾರದು.

ಈ ಕ್ಷೇತ್ರವೆ ಸ್ವತಃ ಶ್ರೀ ನಾರದಪುರಾಣ, ಮತ್ಸ್ಯಪುರಾಣ ಮತ್ತು ಪಾದ್ಮ ಪುರಾಣಗಳಲ್ಲಿಯೂ, ಕಾಶೀ ಮಹಾತ್ಮೆಯಲ್ಲಿಯೂ, ಈಶ್ವರ ಸಂಹಿತೆ ಮತ್ತು ಸಾತ್ವತ ಸಂಹಿತೆಗಳಲ್ಲಿಯೂ ವರ್ಣಿತವಾಗಿದೆ. ಇಷ್ಟು ಅಸದೃಶವಾದ ಸ್ಥಳದಲ್ಲಿ ಕೃತಯುಗದಲ್ಲಿ ಸನತ್ಕುಮಾರರು ಶ್ರೀ ನಾರಾಯಣ ಮೂರ್ತಿಯನ್ನು ಪ್ರತಿಷ್ಠಿಸಿದರೆಂದೂ, ತ್ರೇತಾಯುಗದಲ್ಲಿ ಶ್ರೀ ದತ್ತಾತ್ರೇಯ ಮುನಿಗಳು ಇಲ್ಲಿ ವೇದಗಳನ್ನು ಪ್ರಚಾರಮಾಡಿದರೆಂದೂ ಪ್ರತೀತಿಯಾಗಿರುವದು, ಇಲ್ಲಿನ ಪ್ರಕೃತಿ ಸೌಂದರ್ಯವು ಆಚಂದ್ರಾರ್ಕವಾದುದೆನ್ನುವದನ್ನು ತೋರಿಸುತ್ತದೆ.

ಶ್ರೀಮದ್ರಾಮಾನುಜಾಚಾರ್ಯರು ಅಪೌರುಷೇಯವಾಗಿ ಪಾಂಚರಾತ್ರಾಗಮದ ಧ್ಯೇಯವಾಗಿ ಬಂದಿದ್ದ ಶ್ರೀ ವೈಷ್ಣವ ತತ್ವಗಳನ್ನು, ಹಲಗೆ ವಜ್ರಕ್ಕೆ ಸಾಣೆಕೊಟ್ಟು ತೀಮೆಕಮಲವಾಗಿ ಶೋಭಿಸುವಂತೆ ಮಾಡುವಂತೆ, ಸಿದ್ಧಾಂತವನ್ನಾಗಿ ನಿರೂಪಿಸಿ ಲೋಕಕ್ಕೆ ಪಂಡಾರೀತವನ್ನಾಗಿ ಮಾಡಿದರು. ಅದು ಸಾರೋದ್ಧಾರವಾಗಿ ಪ್ರಚಾರವಾಗುವದಕ್ಕಾಗಿ ಶ್ರೀ ನಾರಾಯಣಸ್ವಾಮಿ ದೇವಾಲಯವನ್ನು ಪುನರುಜ್ಜೀವಿಸಿ ಅದರ ಪೋಷಣೆಗಾಗಿ ಭೂಮ್ಯೆಕುಂಠವೆಂತೆ ಈ ಊರನ್ನು ಕಟ್ಟಿದರು.

" ಪರಿತ್ಯಾಭಾಷ್ಯಂ ತತ್ಪ್ರವಚನ ಮಶಕ್ತಾಃ ಪರಿಪೋ
ರ್ಗಿರಿಶ್ರದ್ಧಾ ತತ್ತತ್ಪ್ರಭು ವಿರಚತಸ್ಥಾನನಿವಹೆ ।
ಕುಟುಂ ಕೃತ್ವಾ ಯದ್ಗಿರಿತಟೆ ನಿತ್ಯವಸತಿಃ ॥ "

ಎಂದು ಶ್ರೀವೈಷ್ಣವರಿಗೆ ಮೇಲುಕೋಟೆಯಲ್ಲಿ ಮನೆಯನ್ನು ಕಟ್ಟಿಕೊಂಡು ವಾಸವಾಡುವದೇ ಮೋಕ್ಷಪ್ರದವೆಂದು ಘೋಷಿಸಿದಾರೆ. ಹಾಗೆ ಈ ಸುಕ್ಷೇತ್ರದಲ್ಲಿ ವಾಸಿಸುವ ಪುಣ್ಯವನ್ನು ಪಡೆದಿರುವ ತಾವುಗಳು ಈ ಸುಯೋಗದಲ್ಲಿ ಈ ಪಂಚಮಹಾಯಜ್ಞಗಳನ್ನು ಕೈಗೊಂಡು ನಡೆಸಿರುವದು ನಿಮ್ಮ ಕರ್ತವ್ಯನಿಷ್ಠೆಯನ್ನೂ ಧರ್ಮಪರತೆಯನ್ನೂ ತೋರಿಸುತ್ತದೆ. "ಗ್ರಹಗಳಿಗೂ ನಮಗೂ ಸಂಬಂಧವಿಲ್ಲ, ನಾವೆ ಸರ್ವಸಮರ್ಥರು. ಈ ಯಜ್ಞಯಾಗಾದಿಗಳನ್ನು ಮಾಡುವದು ಮೂಢನಂಬಿಕೆ," ಎಂದು ಸ್ವಾನುಭವದಿಂದ ಘೋಷಿಸುವ ವ್ಯಕ್ತಿಗಳು ಹಿರಣ್ಯಕಶಿಪುವಿನಷ್ಟೆ ಪ್ರಾಜ್ಞರು ಎಂದು ಹೇಳಬೇಕು. ಭೂಮಿಯು ಯಾತಾರಿಂದ ಬಿದ್ದು ಹೂಂಗದೆ ನಿಂತಿದೆ? ಮನುಷ್ಯರಿಗೂ ಪಶುಪಕ್ಷ್ಯಾದಿಗಳಿಗೂ ಸಸ್ಯಾದಿ ಬೆಳೆಗಳಿಗೂ ಸೂರ್ಯಚಂದ್ರರಿಗೂ ಸಂಬಂಧವಿಲ್ಲವೇ? ಹಾಗೆಯೆ ಇತರ ಗ್ರಹಗಳಿಗೂ ಭೂಮಿಗೂ ಯಾವ ವಿಧವಾದ ಸಂಬಂಧವಿದೆಯೆಂದು ಜ್ಯೋತಿಶ್ಶಾಸ್ತ್ರದಿಂದ ತಿಳಿಯಬೇಕೋ ಸ್ವಪ್ರತಿಷ್ಠೆಯವರಿಂದ ತಿಳಿಯಬೇಕೋ? "ಶಾಸ್ತ್ರಗಳಿಗೆ ಕಾರುಮನೆ" ಎಂದು ವಿಖ್ಯಾತವಾದ ಈ ಭಾರತ ವರ್ಷದ ಮಹರ್ಷಿಗಳು ತಮ್ಮ ಯೋಗಶಕ್ತಿಯಿಂದಲೂ ಜ್ಞಾನಚಕ್ಷುಸ್ಸಿನಿಂದಲೂ ಖಗೋಳದ ಸ್ಥಿತಿಗತಿಗಳನ್ನು ಪರಿಶೀಲಿಸಿ ಜ್ಯೋತಿಶ್ಶಾಸ್ತ್ರದಲ್ಲಿ ಗ್ರಹಗಳ ಸಂಬಂಧಗಳನ್ನು ನಿಶ್ಚಯಿಸಿದಾರೆ. ಅದನ್ನು ತಿಳಿದುಕೊಳ್ಳುವುದಕ್ಕೆ ನಾವು ಪ್ರಯತ್ನಿಸಬೇಕೆವಿನಾ ದುರ್ಮದದಿಂದ ತಿರಸ್ಕರಿಸಿದರೆ, ಅಂಥವರು "ಜ್ಞಾನಲವ ದುರ್ವಿದಗ್ಧಂ ಬ್ರಹ್ಮಾಪಿ ನರಂ ನರಂಜಯತಿ" ಎಂಬ ಗುಂಪಿಗೆ ಸೇರಿದವರು. ಎರಡು ಗ್ರಹಗಳು ಸೇರುವ ಅಮಾವಾಸ್ಯೆ, ಸಂಕ್ರಮಣ, ಗ್ರಹಣ ಇವುಗಳೆ ಪರ್ವಕಾಲಗಳು, ಪುಣ್ಯಕಾಲಗಳು ಎಂದು ನದೀಸ್ನಾನ, ಸೇತುಸ್ನಾನ, ಕುಂಭಮೇಳ, ಸಂಗಮಸ್ನಾನ, ಸಮುದ್ರಸ್ನಾನ ಇವುಗಳನ್ನು ಮಾಡಿ ಧರ್ಮಕಾರ್ಯನಿರತರಾಗಬೇಕೆಂದು ಹೇಳುವಾಗ, ಅಷ್ಟಗ್ರಹಗಳೂ ಏಕರಾಶಿಯಲ್ಲಿ ಸೇರುವದು ಎಂಥಾ ಕಾಲವೆಂದು ಹೇಳಬೇಕು? ಅಂಥಾಕಾಲದಲ್ಲಿ ಯಜ್ಞಯಾಗಾದಿಗಳಿಂದ ಭಗವಂತನನ್ನು ಸೇವಿಸುವದು ಶಿಷ್ಟರ ಲಕ್ಷಣವಲ್ಲವೆ? ಪ್ರಳಯಕ್ಕೆ ಒಂದು ಕಾಲವು ಕ್ಲಾಪ್ತವಾಗಿರುವಾಗ ಈಗಲೆ ಪ್ರಳಯ ಬಂತೆಂದು ಯಾರು ಹೇಳಿರುವರು?

ಹಾಗೆ ಅಪಾರ್ಥಗಳನ್ನು ಕೊಡುವ ವಿತಂಡವಾದಿಗಳ ಮಾತಿಗೆ ಮರುಳಾಗದೆ ತಾವುಗಳೆಲ್ಲರೂ ಭೇದ ಭಾವಗಳನ್ನು ಬಿಟ್ಟು ಏಕಮನುಷ್ಯದಿಂದ ಈ ಮಹತ್ಕಾರ್ಯವನ್ನು ಕೈಗೊಂಡಿರುವದು ತಮ್ಮಗಳ ಸಹಜವಾದ ಸೌಜನ್ಯವನ್ನೂ ಸೌಶೀಲ್ಯವನ್ನೂ ತೋರಿಸುತ್ತದೆ. ತಮ್ಮಗಳಲ್ಲಿ ಪ್ರಾಜ್ಞರೂ ಸಮರ್ಥರೂ ಗೌರವ್ಯರೂ ಆದವರನೇಕರು ಇರುವಾಗ ಯಃಕಶ್ಚನನಾದ ನನ್ನನ್ನು ತಮ್ಮಗಳ ಮಧ್ಯಕ್ಕೆ ಎಳೆದುಕೊಂಡಿರುವದಕ್ಕೆ ಕಾರಣವು ಗೊತ್ತಾಗಲಿಲ್ಲ. ದಶರಥ ಚಕ್ರವರ್ತಿಯು ಪುತ್ರಕಾಮೇಷ್ಟಿ ಯಜ್ಞವನ್ನು ಕೈಗೊಂಡಾಗ ಋಷ್ಯಶೃಂಗ ಋಷಿಯನ್ನು ಬರಮಾಡಿಕೊಂಡನೆಂದು ಹೇಳಿದೆ. ಧರ್ಮರಾಯನು ರಾಜಸೂಯ ಯಾಗವನ್ನು ಮಾಡಿದಾಗ ಭೀಮನನ್ನು ಕಳುಹಿಸಿ ಪುರುಷಾಮೃಗವನ್ನು ಬರಮಾಡಿಕೊಂಡನಂತೆ. ಅದರಂತೆ ತಮ್ಮಗಳ ಈ ಮಹಾಯಾಗಕ್ಕೆ ಬೇರೆಕಡೆಯಿಂದ ಒಬ್ಬರನ್ನು ಬರಮಾಡಿಕೊಳ್ಳಬೇಕೆಂಬ ಸಂಕಲ್ಪದಿಂದ ತಮ್ಮಗಳ ಕೃಪೆಯು ನನ್ನ ಮೇಲೆ ಬೀರಿದಂತೆ ಕಾಣುತ್ತದೆ. ಅಥವಾ ನನ್ನ ಪೂರ್ವಸುಕೃತದಿಂದ ತಮ್ಮಗಳೊಡನೆ ಈ ಸತ್ಕಾರ್ಯದಲ್ಲಿ ಭಾಗಿಯಾಗುವ ಸುಯೋಗವು ನನಗೆ ಲಭಿಸಿರಬಹುದು.

ತಾವುಗಳೆಲ್ಲರೂ ಈ ಮಹತ್ಕಾರ್ಯವನ್ನು ಬಹಳ ಶ್ರಮದಿಂದ, ಬಹಳ ಆಸ್ಥೆಯಿಂದ, ಬಹಳ ಭಕ್ತಿಯಿಂದ, ಬಹಳ ದೃಢಮನಸ್ಸಿನಿಂದ, ಬಹಳ ವೈಭವದಿಂದ ನೆರವೇರಿಸಿದ್ದೀರಿ. ಪ್ರತಿ ಒಂದು ಕೋಮಿನವರೂ, ಬಾಲಕ ಬಾಲಕಿಯರೂ, ಯುವಕರೂ, ವೃದ್ಧರೂ ಬಹಳ ಶಿಸ್ತಿನಿಂದ, ಗಾಂಭೀರ್ಯದಿಂದ ನಡೆದು ಕೊಂಡಿದೀರಿ. ಇದರಿಂದ ತಮ್ಮಗಳ ಕೋಮುಗಳಿಗೂ ಆ ಕೋಮುಗಳ ನಾಯಕರಿಗೂ ಬಹಳ ಗೌರವವನ್ನು ತಂದಿದೀರಿ.

ಈ ಯಾಗ ಮಂಟಪವನ್ನು ಮುನಿಸಿಪಲ್ ಅಧ್ಯಕ್ಷ ಶ್ರೀ ಸಂಪತ್‌ರವರೂ ಜೋಗಿಗೌಡರೂ ವಿಶ್ವಕರ್ಮನು ರಾಜಸೂಯ ಮಂಟಪವನ್ನು ನಿರ್ಮಿಸಿದಂತೆ ಒಂದು ರಾತ್ರಿಯಲ್ಲಿ ಸಿದ್ಧಪಡಿಸಿದರೆಂದು ಎಲ್ಲರೂ ಆಶ್ಚರ್ಯಪಡುತ್ತಿದಾರೆ. ಶ್ರೀ ಶ್ರೀನಿವಾಸಶೆಟ್ರೂ, ರಂಗಸಾಮಿಶೆಟ್ರೂ ಮತ್ತು ಶ್ರೀ H P. N. ಐಯ್ಯಂಗಾರ್ರೂ, ಶ್ರೀ ಎಂ ಐ. ನರಸಿಂಹೈಯ್ಯಂಗಾರ್ರವರೂ ಎಲ್ಲಾ ವಿಧವಾದ ತೊಡಕುಗಳನ್ನೂ ಪರಿಹರಿಸಿ ಈ ಮಹತ್ಕಾರ್ಯವು ಸುಲಲಿತವಾಗಿ ನಡೆಯುವಂತೆ ಅಹೋರಾತ್ರವಾಗಿ ಶ್ರಮಿಸಿದಾರೆ. ನನಗೆ ಪೂರ್ವಜನ್ಮದಲ್ಲಿ ತ್ರೇತಾಯುಗದಲ್ಲಿ ಶ್ರೀ ಆಂಜನೇಯರನ್ನು ನೋಡುವ ಯೋಗವು ಲಭಿಸಿರಬಹುದು, ಅಥವಾ ಲಭಿಸಿರಲಾರದು. ಈಗ ಯಾಗ ಮಂಟಪದಲ್ಲಿ ಶ್ರೀ ಲಕ್ಷ್ಮಯ್ಯನವರು ಪೀತಾಂಬರಧಾರಿಯಾಗಿ ಎಲ್ಲಕ್ಕೂ ಸನ್ನದ್ಧರಾಗಿ ನಿಂತಿರುವದನ್ನು ನೋಡಿ ಶ್ರೀ ಆಂಜನೇಯನೆ ಜ್ಞಾಪಕಕ್ಕೆ ಬರುತ್ತಿದೆ. ಶ್ರೀಯವರ ದೇವಸ್ಥಾನದ ಪೇಷ್ಕಾರ್ರವರೂ, ವೈಸ್-ಪ್ರೆಸಿಡೆಂಟ್ ಶ್ರೀ ಅಳಹಿಯಮಣವಾಳರೂ, ಹೈಸ್ಕೂಲ್ ಪ್ರಿನ್ಸಿಪಾಲರು ಶ್ರೀ ಅನಂತನಾರಣೈಯ್ಯಂಗಾರ್ಯರೂ, ಶ್ರೀ ಎಂ. ಆರ್. ಶಿಂಗ್ಲಾಚಾರ್ಯರವರೂ, ಎಲ್ಲರೊಂದಿಗೂ ಹೊಂದಿಕೊಂಡು, ಹೊಂದಿಸಿ, ಕಾರ್ಯವನ್ನು ನಿರ್ವಹಿಸಿದ್ದಾರೆ. ಮೂರು ಮಂದಿ ಹೋತೃಗಳೂ, ಶ್ರೀ ಶ್ರೀನಿವಾಸರಾಘವ ಭಟ್ಟರವರೂ, ಶ್ರೀ ನರಸಿಂಹಭಟ್ಟರವರೂ, ಶ್ರೀ ಕೋವಿಲ್‌ನಂಬಿ ತಿರುವೇಂಗಡಾಚಾರ್ಯರವರೂ, ೧೨ ದಿನದಿಂದ ಅಗ್ನಿಯಿಂದ ತಪ್ತರಾಗಿ ಪುಟಕ್ಕೆ ಹಾಕಿದ ಚಿನ್ನದಂತೆ ಶುದ್ಧತೇಜಸ್ವಿಗಳಾಗಿದಾರೆ. ಜಪ್ಪುಗಳೂ ಫನಪಾಠಿಗಳೂ ಅಧ್ಯಾಪಕರುಗಳೂ ಪಾಂಚಾಯಣಕಾರರುಗಳೂ ಶ್ರದ್ಧೆಯಿಂದ ಭಾಗವಹಿಸಿ ಮಹಾಯಾಗವನ್ನು ಸಾಂಗಗೊಳಿಸಿ ಭಗವಂತನು ಕರುಣಿಸುವಂತೆ ಮಾಡಿದಾರೆ. ಈ ಮಹಾಯಾಗವು ನಡೆಯಬೇಕೆಂಬ ತಮ್ಮಗಳ ಕೋರಿಕೆಯು ಸಾಫಲ್ಯಗೊಳ್ಳಲು ಶ್ರೀ ಉ. ಅಳ್ವಾರ್

ತಿರುಮಲೈಯ್ಯಂಗಾರ್ ಸ್ವಾಮಿಗಳವರು ಎಷ್ಟುಮಟ್ಟಿನ ಪಾತ್ರವನ್ನು ವಹಿಸಿರುವರೆನ್ನುವದನ್ನು ತಾವುಗಳೆ ವರ್ಣಿಸಬೇಕು. ಅವರು ಈ ಕಾರ್ಯದಲ್ಲಿ ತಮ್ಮ ಪೂರ್ಣಸಹಕಾರವನ್ನಲ್ಲದೆ ತಮ್ಮ ಬಂಧುಗಳೆಲ್ಲರ ಸಹಕಾರವನ್ನೂ, ಹಿತೈಷಿಗಳೆಲ್ಲರ ಸಹಕಾರವನ್ನೂ, ಶಿಷ್ಯರೆಲ್ಲರ ಸಹಕಾರವನ್ನೂ ತಮ್ಮಗಳಿಗೆ ಒದಗಿಸಿಕೊಟ್ಟಿದಾರೆ. ಶ್ರೀಮದ್ರಾಮಾನುಜಾಚಾರ್ಯರವರು ಈ ಊರಿನ ಏಳಿಗೆಗಾಗಿ ತಮ್ಮ ಪ್ರತಿನಿಧಿಯಾಗಿ ನೇಮಿಸಿರುವ ಶ್ರೀ ಯತಿರಾಜಸ್ವಾಮಿಗಳವರು ಈ ಕಾರ್ಯದಲ್ಲಿ ತಮ್ಮ ಸಹಾನುಭೂತಿಯನ್ನು ಅನುಗ್ರಹಿಸಿ ತಮ್ಮ ನೇತೃತ್ವದಿಂದ ಪೂರ್ಣವೈಭವವನ್ನು ಉಂಟುಮಾಡಿದಾರೆ.

ಹೀಗೆ ಈ ಪಂಚಮಹಾಯಾಗಗಳನ್ನು ಇಷ್ಟು ಶ್ಲಾಘ್ಯವಾಗಿ ನಡೆಸಿ ಪವಿತ್ರವಾದ ಈ ಕ್ಷೇತ್ರವನ್ನು ಇನ್ನಷ್ಟು ಪವಿತ್ರವನ್ನಾಗಿ ಮಾಡಿರುವೆ ಈ ಭಾಗವತೋತ್ತಮರುಗಳನ್ನು, "ಭಾರತರತ್ನ" ಗಳಲ್ಲದಿದ್ದರೂ, "ಯದುಗಿರಿರತ್ನ" ಎಂದು ಕರೆದರೆ ಅದು ಸಾರ್ಥಕವಾದೀತು. ಈ ಮಹತ್ಕಾರ್ಯದಿಂದ ತಮ್ಮಗಳೆಲ್ಲರಲ್ಲಿಯೂ ಒಂದು ಹೊಸ ಹುರುಪು ಉಂಟಾಗಿ, ೯ ಶತಮಾನಗಳಿಂದ ಬೆಳೆದುಕೊಂಡು ಬಂದಿರುವ ಮೇಲ್ಕೋಟೆಯ ಪ್ರಭಾವವು ಇನ್ನು ಸಾವಿರ ವರ್ಷ ಮುಂದುವರಿಯುವಂತೆ ತಾವುಗಳು ಸಹಕರಿಸುವಂತೆ ಶ್ರೀಮನ್ನಾರಾಯಣನನ್ನು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್.

(*Continued from page* 3.)

There are records of cases in which patients have recovered marvellously only by observing fast. Animals which instinctively refuse food during illness provide us with a lesson from nature!

Duration of fasting will, of course, depend upon the nature of illness, and particularly upon the constitution of the patient. After breaking the fast, extra care should be taken about the diet, because the digestive organs during the period of fasting are more or less inert, and a sudden return to normal diet is apt to bring indigestion and many other complaints. Foods should therefore be slowly and steadily increased in order to give the digestive organs time to recuperate.

A start should be made with fruit juices gradually adding milk and vegetable juices. The liquid diet should be continued for some time until the patient is fit enough to take semi-solid diet. The period of taking liquid and semi-solid diets will generally depend upon the duration of fasting and also the nature of illness.

A fast is the finest tonic to maintain, preserve and prolong life. It is not a mere belief or theory, it is a scientific fact, repeatedly demonstrated. During the fast the human body (except stature) become smaller. The weakened dilated organs get rid of waste products, and have a chance to contract and return to normal size and position. This is specially true of the overdilated digestive organs. The dilated stomach and intestines shrink, and as they shrink their walls become thicker and stronger.

Longevity of the ancients can be ours by judicial fasting.

POLITICS, PHILOSOPHY & PHANTASY

by G. R. JOSYER, M.A., F.R.E.S.

Contains many beautiful pieces of writing on Political, Philosophical and imaginative subjects.

289 Pages. Rs. 5/-

CORONATION PRESS, MYSORE.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. Hons., F.R.E.S.
AUTHOR
"Sociology," "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling ouse of Mysore from its traditional beginning in 1399 till the year 1950 when the present laharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian nion. The dynasty, as is well-known, passed through a series of singular vicissitudes rough the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan id the assumption of administration of the State by the East India Company from 1831. 1867. Since then, thanks to a succession of able rulers and administrators and their ewans, the State has made phenomenal advance in educational, economic and (latterly) nstitutional development. Of this long period the author gives a readable and valuable ccount in course of which he does adequate justice to the memory of two of Mysore's le, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi rishnaraja Wodayar. The value of the book would have been enhanced by the addition of bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu, Madras.**

"Amply fulfils the specific object with which it has been written, and the Yadava ynasty in Mysore has been well served by the author in this popular account of their haracter and achievements." **Indian Express, Madras.**

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so."
A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, e the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the vents authoritatively presented in proper perspective and lucid literary form.'

"Beautifully written, and beautifully got up."

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12
LIBRARY EDITION .... „ 8

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha." vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies o part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send By V.P. Post Maharaja Bhojadeva's "Shringara Prakasha"

SARASWATI PUSTAK BHANDAR, Ahmadabad 1.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigved. Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Coronation Press, Ghamarais Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 237.

THE RATIONALIST

A Weekly

For the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 19] Monday 19-2-1962 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.E.S.L.

RS. 15—00

HINDU SUPERIORITY

ARTS

(Continued from last issue.)

Mrs. Manning says: "The superior quality of Hindu steel has long been known, and it is worthy of record that the celebrated Damascus blades, have been traced to the workshops of Western India" She adds: "Steel manufactured in Cutch enjoys at the present day a reputation not inferior to that of the steel made at Glasgow and Shefield!" [1] Mrs. Manning also says: "It seems probable that ancient India possessed iron more than sufficient for her wants, and that the Phœnicians fetched iron with other merchandise from India." [2]

OTHER ARTS

Professor Weber says: "The skill of the Indians in the production of delicate woven fabrics, in the mixing of colours, the working of metals and precious stones, the preparation of essences, and in all manner of technical arts has from early times enjoyed a world-wide celebrity." [3]

Professor Wilson says: "They had acquired remarkable proficiency in many of the ornamental and useful arts of life." [4]

As regards dyeing, Mr. Elphintone says: "The brilliancy and permanence of many of the dyes, have not yet been equalled in Europe." [5] He adds: "The brilliancy of their dyes is remarked on as well as their skill in manufactures and imitations of foreign objects." [1]

Dr. Tennet and even Mr. James Mill admit that the Indian colours are the most brilliant on earth. The Hindus were the earliest nation who discovered the art of extracting colours from plants. The names by which several plants are known in foreign countries bear testimony to this fact. Indigo is so called after India. Pliny used to write indico [2]

After mentioning that Varahamihira gives recipes for artificial imitations of natural flower scents, etc, Dr. Ray says: "To these classes of professional experts were due three of the great Indian discoveries in the chemical arts and manufactures, which enabled India to command for more than a thousand years the markets of the East as well as the West, and secured to her an easy and universally recognised pre-eminence among the nations of the world in manufactures and exports." [3]

Bancroft gives much praise to the "natives of India for having so many thousand years ago discovered means by which the colourable matter of the plants might be extracted, exygenated and precipitated from all other matters combined with it." Even Mill is constrained to say: "Among the arts of the Hindus, that of printing and dyeing their cloths has been celebrated; and the beauty and brilliancy

1. Ancient and Mediæval India, Vol. II, p. 365.
2. Ancient and Mediæval India, Vol. II, p, 364. See also "Commerce."
3. Weber's Indian Literature, p. 275.
4. Mill's History of India, Vol. II, p. 233.
5. History of India, p. 164

1. History of India, p. 243. See Strabo, lib. xv, p. 493.
2. He says: "Cast the right indigo upon the live coals, it yieldeth a flame of most excellent purple,"—Manning's Ancient and Mediæval India Vol. II, p. 355.
3. History of Hindu Chemistry, Vol. II, p. 155.

as well as durability of the colours they produce, are worthy of particular praise." [1]

Mr. Elphinstone says: "The taste for minute ornaments fitted them to excel in goldsmith's work." [2]

Professor Heeren says: "The art of working in ivory must have attained a high degree of perfection."

What is most remarkable, however, is the simplicity of their processes, and the exceedingly small number of the instruments with which they work. Stavorinus writes; "Their artificers work with so little apparatus and so few instruments, that an European would be astonished at their neatness and expedition!" [3]

Dr. Mann, Principal, Agricultural College, Poona, found the mortar used in an ancient column near Bhilsa "to be lime mortar of the best kind." "This analysis," he says, "gives the idea of a well-made mortar, prepared with a full rocognition of the purpose served by sand and clayey matter in making the material as well as lime. In this respect it appears to be far in advance of many Phœnician and Greek mortars, which contain far too little sand for the best results" Mr. Bhandarkar further says: "This was another startling discovery, as all archæologists were convinced that the old Hindus did not know the use of lime mortar! This was believed to have been first introduced into India by the Muhammadan, and to hold therefore that it was known to them at such an early period as B C. 250, to which time the brick wall has to be ascribed, was considered to be a mere figment of the imagination. Dr. Mann's analysis, however, destroys another cherished belief!" [1]

Dr. Royle is of opinion that the system of rotation of crops has been derived from India. The Hindu farmer understands extremely well how to maintain the productive power of his land. [2]

Professor Wilson says: "The use of glass for windows is a proof of civilization that neither Greek nor Roman refinement presents." [3]

Pliny says that the best glass ever made was Indian glass! [4]

Dr. Forbes Watson says: "The study of Indian art might in numberless ways improve the character of the everyday articles around us (Englishmen)." [5]

(To be continued)

1. Mill's India, Nol. II, p. 21. "In some of he delicate manufactures, however," says Mill, 'particularly in weaving, spinning, and dyeing, he Hindu rival all nations, as in she fabrication of trinkets too." Professor Heeren says: "The dress of the Hindus seemed extraordinarily white o the Greeks."—Historical Researches, Vol. II, p, 272.

2. Elphinstone's History of India. p. 164. 'The Hindus cut the precious stones, polish them o a high degree of brilliancy, and set them neatly n gold and silver."—Mill's History of India, Vol. II, p. 30.

3. Stavorinus' Voyage, p. 412. Foster was stonished to see their instruments and their imple processes.—Asiatic Researchs, Vol. II, p. 172.

1. Progress Report of the Archæological Survey af India, Western Circle, for the year ending March 1915, p. 60.

2. Dr. Roxburgh fully approves of the Hindu system of agriculture. Sir T. Munro calls it "a good system."

3. Mill's India, vol. II, p. 45.

4. Roy's History of Hindu Chemistry, Vol. II, p. 223. "Lenses and mirrors of various kinds are mentioned, the spherical, oval being well-known."—p. 223.

5. Lord Dufferin once said - "The West has still much to learn from the East in matters of dress." Of the much-despised dhoti, Mrs. Manning says: "Any dress more perfectly convenient to walk, to sit, to lie in, it would be impossible to invent!"—Ancient and Mediæval India, Vol. II, p. 358.

ASHTAKSHARA MAHAYAGA, MELKOTE

On the auspicious occasion of the conjunction of the Eight Planets in the holy town of Melkote, in the beautiful vicinity of the sacred tank Kalyani, in a 300 year-old Mantapa built by one of the pious Yadava Kings, were performed five potent holy rites from the 29th to the 9th last by a large assemblage of the orthodox followers of Sri Ramanuja.

The rites were *Ashtaakshara Mahayaga*, Sri Lakshmi-Nrisimha Homa, Sri Mahalakshmi Yaga, Sri Sudarshana Homa, and Sri Gayatri Homa.

On the 28th evening Sri G. R. Josyer, President of the Celebration Committee arrived from Mysore, and was received by the civic leaders and taken in procession to the temple. In the evening, after worship, the assemblage gathered in the Varahakshetra on the Kalyani, where, after Punyaha and Puja, the three principal Priests were duly invested by Sri G. R. Josyer, the President.

The Yagas and Homas commenced on the 29th morning, along with Veda, Prabandha and Sahasranama Parayanas, continued for 3 hours in the morning, and 3 hours in the evening from the 29th January to 9th February.

The impressive ceremonials were watched with unprecedented devotion and in pin-drop silence by the vast assemblage of men, women and children, who assembled in the ancient Mantapa renovated and illuminated by the loving labour of enthusiastic devotees. Old and young, men and women, left their looms and rustic labours and sat for hours watching the sacred fires, until the Chief Priest brought the holy water and sprinkled it on their heads at the close of each session.

On the 9th morning Melkote was one sea of piety! Every one had bathed and wore their marks and their best clothes, and wended to the Yaga Mantapa. The Celebration Committee headed by the President Sri G. R. Josyer, and His Holiness Jagadguru Sri Yatirajaswamy, proceeded to Sri Narayanaswamy Temple and escorted the beautiful image of Sri Sampathkumara with all temple paraphernalia in procession to the Kalyani and Yaga Mantapa.

Devotees had assembled in their hundreds and their thousands, from nearby villages, and from Mandya, Mysore and Bangalore.

Prominent among devotees from outside were Sri S. K. Venkataranga Iyengar and family, Mr. and Mrs. S. S. Sharma B.E., Mr. and Mrs N. Satyanarayan, B.E., Mr. Mrs. M. G. Sampath Iyengar, B.E., Mr. and Mrs. M. D. Srinivasa Iyengar, B.E., Mrs. K. Janardan Iyengar, B.E., Mr. and Mrs. B. K. Krishna Iyengar, Mr. and Mrs. M. A. Alwar, Mrs. M. N. Narasimhiengar, Mrs. G. R. Josyer, Dr. and Mrs. M. A. Tirunarayanan, D.SC., Professor and Mrs. M. J. Naraniengar, M.A., Mr. and Mrs. M. K. Narasimha Iyengar, B.E. Mr. and Mrs. G. S. Josyer, M.A., Mr. and Miss. M. A. Parthasarathy Iyengar, M.A., Dr. M. N. Jayaram and sister, Mrs. K. J. Rangachar, Mrs. M. A. Rangarajan, Mr. and Mrs. M. K. Shivananjappa, M.P., Mr. and Mrs. Neelay Gowda, M.L.A., Mr. and Mrs. Chenne Gowda, M.L.A., and Mr. and Mrs. Seshadri Setty, Mysore.

The Poornaahuti or final oblation was a tumultuous function, every one making offerings of fruits and clothes and valuables to be conveyed by the Fire God to the unseen Almighty Creator of the Universe.

The Poornakumbhas were then unsealed and the Yantras and navaratnas in them taken out, and the holy water was distributed to the devotees.

The finale was a grand Samaaraadhane or Dinner to over 15000 people of all castes and communities. It was a wonderful achievement, and bespoke the unity, co-operation, and fellow-feeling characterising the whole Ashtakshara Mahayaga undertaking. It was a memorable day for Melkote, and memorable day for Sree-Vyshnavites.

At a valedictory function presided over by His Holiness Sri Jagadguru Yatiraja Swamy held on the 11th instant, the President, Sri G. R. Josyer, complimented the members of the Committee on their admirable achievement, and hoped that it would mark a new era of another thousand years for Melkote. His Holiness then distributed Sambhaavanas to the participants, and invoked Divine blessings on them and their families.

Thus concluded the rare, delightful, and memorable religious undertaking, to the satisfaction, joy, and happiness of thousands!

FANTASTIC

A Corespondent writes:

Prime Minister Nehru recently in Madras asked Rajaji, "What kind of Society does he want?" Apparently Mr. Nehru is determined to impose on us some form of "Socialist Society", characterising Rajaji's opposition as antideluvian and feudal. It is neither Mr. Nehru nor Rajaji who will decide the issue. Ultimately it is the thinking mind of the younger Indian generation which is going to decide the kind of society we want.

To my mind (and there are many like mine) it is amazing how the great fighter for freedom, Mr. Nehru, is oblivious of the danger to individual freedom in India through a doctrinaire socialism of the 1930's brand. In recent years economists of the highest standing, Colin Clark, Lucien Laurat, Howard Peterson and Maurice Allay have shown in an irrefutable manner that the widespread opinion that socialism has brought about an exceptional industrial dynamism in the USSR is in no way justified, and have established that Social industrialisation has been only average as regards rate, and disastrous as regards the price paid for it in terms of human suffering! As far as light industry and agriculture are concerned the Communist States are themselves underdeveloped countries; and light industry and agriculture constitute the most urgent needs of poor countries like ours.

Prime Minister Nehru's concept of democratic socialism may not include dictatorial government, but there is a limit to the extent of control and vigilance which Parliament can exercise. The Lok Sabha is already so overburdened that a considerable amount of legislation is drafted by the civil service, passed by an enabling act, and imposed on the common man without even the most cursory Parliamentary examination! If the Lok Sabha were made ultimately responsible for every enterprise in the country, its power of effective control would become correspondingly negligible! The Union Government will be conducted by a bureaucracy, benevolent it may claim, but exposed to all the temptations of absolute power!

In a mixed economy, the pretensions of management are checked by the unions, by competitors, by public opinion, by political pressure and by Parliamentary authority. It is these considerations and the brilliant progress made by Japan and West Germany without the aid of socialism, that make us think of Prime Minister Nehru's espousal of socialism as amazing, and verging on the fantastic!

Mona S. Royal.

DISTANCES OF PLANETS

Prof. Bart J. Bok, Director of Australia's Mount Stromio Observatory, recently said that he and his wife, Dr. Prisellia Bok, have found a new way of estimating the distance of the remote galaxies from the earth and the sun.

(Galaxies are groupings of stars such as the "Milky Way" to which the solar system belongs).

Prof. Bok told a gathering of scientists and research workers at the Tata Institute of Fundamental Research that the work at the Canberra Observatory was an answer to the search for the last 50 years by astronomers for "beacons" in the galaxies of known age and brightness to serve as references for the purpose of measuring the distance.

He said he and Mrs. Bok thought they had found the long-sought beacons in the large megallanic cloud, which is a "satellite" of the Milky Way.

These beacons were the very young (astronomically speaking) groupings of super-giant stars with which were associated a luminous gas and were known to astronomers as "associations," Prof. Bok said.

The Mount Stromic team had found that 14 "associations" so far studied in the large megallanic cloud were of known age and brightness. They were only a few million years old—about a thousandth of the age of the earth—and the total brightness of each association was equivalent to the light of two million suns These associations could be distinguished from the older groupings of stars in a galaxy by their "blue-white" colour.

Prof. Bok said with this data about the associations an astronomer could now calculate the distance of the remote galaxies by discovering and identifying similar groupings in them.

Prof. Bok said any astronomer with a modest telescope could calculate with the new technique the distance of galaxies as far away as 20 million light years.

(A light year is the distance light can cover in the course of a single year moving at a speed of 186 234 miles per second).

Though at the distance of 20 million light years (one hundred times as far away as the large megallanic cloud), the "Associations" appear as smudges, they could be easily distinguished from stars, he said.

Noting that their work was done with a telescope of modest aperture, the 26-inch reflecter at Stromlo's Mount Bingar Field Station, Prof. Bok said with the giant telescope of the northern hemisphere (the 200-inch Mount Palomar telescope in California, U.S A.) it should be possible with the new technique to calculate the distance of galaxies which are up to 100 million light years from the sun.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	„ 25 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS. F.R.E.S., F.M.U. &C.
FOUNDER
International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples. Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer who is a well-known scholar and writer, has given us in this work treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them:

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State."

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josy

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 20] Monday 26-2-1962 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

IGNORANCE OF SCIENCE

A group of distinguished Indian and American medical researchers, in a report to the American Heart Association, have attested to the power of an Indian yogi to "stop" a heart beat.

The evidence was recorded by the electro-cardiograph, which registers the electrical activity of the heart, rather than heart sounds. The latter are more easily masked.

While the researchers do not employ the word "stopped", they reported that for "a few seconds" the yogi was able to interrupt the regular heart cycle, change the focus of the heart's electrical activity and establish, very briefly, an abnormal slow rhythm.

They reported that at one point there was a lapse of about 5½ seconds between heart beats. The findings were reported in "Circulation", an official scientific journal of AHA.

The authors of the study were Dr. M. A. Wenger, Professor of Psychology at the University of California; Dr. B. K. Bachi, Professor of electro-encephalography at the University of Michigan; and Dr. B K. Anand, Chairman of the Department of physiology at the All-India Institute of Medical Sciences, New Delhi.

The authors said they studied three yogis who asserted that they had the physiologically "impossible" ability to will their hearts to stop beating. A fourth attested that he could not "stop" his heart but could "slow" down the rate of the beat.

Heretofore such claims have never been put to a controlled scientific test.

Medical science has long doubted the claims of the yogis since the heart beat is "involuntary". That is, the heart beats automatically and it is, therefore, "impossible" for a person to control the beat rate.

Three of the yogis turned out to be masterful fakers—although they achieved what few people can achieve without interminable practice.

They were able to mask the sound of their heart so that it appeared to have stopped. The trick is known to scientists as the valsalve manoeuvre It consists largely of tensing the muscles in the throat, upper body and arms and thereby slowing the flow of blood to the heart to the extent that causes heart beats to fade.

A real professional yogi—as these men were—could even deceive a stethoscope. But the medical researchers put the three under a more vigorous scientific test—the electro-cardiogram. They could not fool the machine.

The cardiograph charted the electrical activity of the heart and showed no loss of heart action and no changes at all other than minor effects to be expected from muscular exertion—a normal development.

But the researchers were impressed—if not astonished—by the fourth yogi who had claimed he could "slow" but not "stop" his heart.

The electro-cardiograph proved him correct. And even an interruption of 5½ seconds is considered miraculous by observers.

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ಭಗವದಾರಾಧನ	೦–೬–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಶಿಕ್ಯದೇವರಾಜಬನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೀಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

PAPER HOUSES

"People who live in glass houses should never throw stones" is an old bit of advice, but what about those who live in paper houses?

There is a paper house in which people live It is in the United States, on a small cape, off the New England coast in the State of Massachusetts. Known in America as the "Paper House of Pigeon Cove," it is near the town of Pigeon Cove, which is only a few miles from a famous art colony at the somewhat larger community of Rockport. Both are on Cape Ann.

Not only is the house constructed mainly of paper, but so also is much of the furniture. And the structure has been standing for the past 37 years, its basic construction of glued-together rolls of newspapers having withstood the rigorous winters successfully. The house is on a rock foundation. All but the frame, floors, and roof are made of paper, the walls consisting of 215 thicknesses.

Built in 1924 whilst pursuing a hobby by an inventor named Stenman, its builder formulated a special glue for the purpose. One hundred thousand copies of newspapers from every nation in the world and all States in the Union at the times were used for the house and two dozen pieces of furniture. The rolls of paper were covered with varnish to protect them from soil and wear. This must be renewed every few years.

Until one approaches the one-storey structure and looks at it closely it appears like any other American bungalow. But on close examination and as soon as one steps into the living room, the fact that it is made of tightly rolled layers of newspapers becomes evident. The rolls look like small logs.

A grandfather clock, piano, radio cabinet, book case, desk, piano bench, tables, chairs, and a cot all are made of paper. There also is a fireplace in part made of paper, paradoxically. Firebrick has been used for the rest of it, so that the fireplace can be utilized. The exteriors of the piano and the wireless set are also of papers.

The writing desk is constructed entirely of dailies carrying news stories of the historic airplane solo flight of Col. Charles A. Lindberg in 1927 from New York to paris.

The furniture, one might think, would be light, but the rolls of paper are so many and so tightly wrapped and well protected with layers of varnish that it weighs the same as what it would if made of wood.

Pigeon Cove's paper house has become a tourist attraction and something of a museum. Journalists who visit it are especially heartened, for here is permanent use of their brain products!

Perhaps to the saying about glass houses should be added one that goes this way: "People who live in paper houses should not throw away lighted matches!"

ಮೇಲುಕೋಟೆ ಅಷ್ಟಾಕ್ಷರ ಮಹಾಯೋಗದ ಯಂತ್ರಗಳು.

ಪರಿಶುದ್ಧವೂ ಫಲಕಾರಿಯೂ ಪೂಜಾಯೋಗ್ಯವೂ ಆದುವು

ಶ್ರೀ ಸುದರ್ಶನ ಯಂತ್ರ ಬೆಲೆ ೮--೦೦.

C/o

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೂರನೆ ರೋಡ್, ಮೈಸೂರು ೪.

The Rationalist

HINDU SUPERIORITY

ARTS

(Continued from last issue.)

Chamber's Encyclopædia says; "In manufacture, the Hindus attained to a marvellous perfection at a very early period, and the Courts of Imperial Rome glittered with gold and silver brocades of Delhi. The muslins of Dacca were famous ages ago throughout the civilized world. In the International exhibition of 1852, splendid specimens of gorgeous manufactures and the patient industry of the Hindus were displayed. Textile fabrics of inimitable fineness, tapestry glittering with gems, rich embroideries and brocades, carpets wonderful for the exquisite harmony of colour, enamel of the most brilliant hue, inlaid wares that require high magnifying power to reveal their minuteness, furniture most elaborately carved, swords of curious forms and excellent temper are amongst the objects that prove the perfection of art in India." [1]

COMMERCE AND WEALTH

COMMERCE

Though Indians have practically no hand now in the commerce of the world, yet there was a time when they were the masters of the seaborne trade of Europe, Asia and Africa They built ships, navigated the sea, and held in their hands all the threads of international commerce, whether carried on overland or by sea.

1. Chamber's Encyclopædia, p. 543.

As their immense wealth was in part the result of their extensive trade with other countries, so were the matchless fertility of the Indians soil and numberless products of Hindu arts and industries the cause of the enormous development of the commerce of ancient India. As Cowper says:

> "And if a boundless plenty be the robe,
> Trade is a golden girdle of the globe."

India, which, according to Chamber's Encyclopædia, has been celebrated during many ages for its valuable natural productions, its beautiful manufactures and costly merchandise," [1] was, says the Encyclopædia Britannica, once the seat of commerce." [2]

Mrs. Manning says: "The indirect evidence afforded by the presence of Indian products in other countries coincides with the direct testimony of Sanskrit literature to establish the fact that the ancient Hindus were a commercial people." [3] She concludes: "Enough has now been said to show that the Hindus have ever been a commercial people." [4]

Dr. Caldwell says: "It appears certain from notices contained in the Vedas that Aryans of the age of Solomon practised foreign trade in ocean-going vessels." [5]

Professor Heeran says: "The Hindus in their most ancient works of poetry are represented as a commercial people." [6]

1. Chamber's Encyclopædia Vol. V, p. 536.
2. Encyclopædia Britannica, Vol. XI, p. 446.
3. Ancient and Mediæval India, Vol. II, p. 358.
4. Ancient and Mediæval India, Vol. II, p. 354.
5. Grammar of the Dravidian Languages, p. 122.
6. Heeren's Historical Researches, Vol. II, p. 260.

In the Rig Veda, a passage (I. 25·7) represents Varuna having a full knowledge of the sea routes, and another (I. 56·2) speaks of merchants going everywhere and frequenting every part of the sea for gain.

The Ramayana refers to the Yavana Dveepa and Suvarna Dveepa (Java and Sumatra) and to the Lohita Sagara or the Red Sea.

The late Professor Buhler says: "References to sea voyages are also found in two of the most ancient Dharma Sutras."

The dramas Sakuntala, Ratnavali of king Harsha, Sisupalavadha of Magha, relate stories of sea voyages of merchants and others, and the fabulous literature of India is replete with stories of sea voyages by Hindus.

The author of Indian Shipping says:[1] "For full thirty centuries India stood out as the very heart of the old world and maintained her position as one of the foremost maritime countries. She had colonies in Pegu, in Cambodia, in Java, in Sumatra, in Borneo and even in the countries of the Farther East as far as Japan She had trading settlements in Southern China, in the Malayan Peninsula, in Arabia and in all the chief cities of Persia and all over the east coast of Africa. She cultivated trade relations not only with the countries of Asia, but with the whole of the then known world, including the countries under the dominion of the Roman Empire, and both the East and West became the theatre of Indian commercial activity and gave scope to her naval energy and throbbing international life." According to R. Sewell, "there was trade both by sea and overland with Western Asia, Greece, Rome and Egypt as well as China and the East."[2]

Mr. Rhys Davids says: "Communication both inland and foreign was of course effected by caravans and water. The caravans are described as consisting of 500 carts drawn by oxen. They go both east and west from Benaras and Patna as centers. The objective was probably the ports on the West Coast, those on the sea board of Sobira (the Sophir 'Ophir' of the Septuagint) in the Gulf of Cutch or Bharukaccha. From here there was interchange by sea with Baveru (Babylon) and probably Arabia, Phœnicia and Egypt. Westward merchants are often mentioned as taking ships from Benares or lower down at Champa, dropping down the great river, and either coasting to Ceylon or adventuring many days without sight of land, Suvarnabhumi (Chryse Chersonesus, or possibly inclusive of all the coast of Farther India)."[1]

In Sanskrit books we constantly read of merchants, traders, and men engrossed in commercial pursuits. Manu Smriti, the oldest lawbook in the world, lays down laws to govern commercial disputes having reference to seaborne traffic as well as the inland and overland commerce. In Sakuntala we learn of the importance attached to commerce, where it is stated "that a merchant named Dhanavriddhi, who had extensive commerce had been lost at sea and had left a fortune of many millions." In "Nala and Damayanti," too, we meet with similar incidents.

(To be continued.)

1. Indian Shipping, by R. Mukerjee, p. 4, Introduction.

1. Imperial Gezetteer, New Edition, Vol. II, p. 825.
2. The Journal of the Royal Asiatic Society for 1901.

OPALS, PEARLS, TOPAZ

Opals mean hope and good fortune. They strengthen the faith of the possessor, and if they have a mystic quality, it comes from a belief which the Greeks held that they possess great power. It was said that, if this power was used selfishly, it would bring disaster. Worn as a birthstone, they are especially lucky, however.

Pearls symbolize youth and purity, the springtime of a girl's life, something infinitely beyond price. Their glow is also supposed to increase if the wearer is in good health, or to dull, if she doesnot feel very well.

Aquamarines, They speak of inspiration like a cool breeze on a warm, calm sea. And they are also said to protect the wearer against perils at sea.

Turquoises: These, with their lovely, cool, woodland-glade colouring, mean prosperity to all who wear them.

Diamonds; The blaze ftom these brilliant stones signifies joy and innocence. They sparkle like the stars, catching and reflecting every gleam of light. The cynic who called them a girl's best friend did so because they retain worth, and often increase in value.

Emeralds express faithfulness, success in love, constancy of mind. They have grandeur and elegance, and are said to be beneficial to the eyes of those who wear them.

Amethysts with beautiful colouring imply virtue, high ideals, peace of mind. To wear these is said to strengthen the owner's will-power.

Topaz: These stones mean fidelity in friendship, and are reputed to make the wearer feel more cheerful, while strengthening and brightening her wit!

Rubies: these mean strength and courage, vivacity, power, dignity, warmth and beauty.

Sri Tirumalai writes:

"There is absolutely no need for us, the people inhabiting this planet, the earth, to worry about the topical subject of "the Doom that will befall" the earth between Feb. 5 1962 and the end of the year 1962, for there can be no such thing as any two planets being in conjunction, because there is no such thing as a *Plane*, which is only an *imaginary subjective* Mathematical Notion without an *objective content of* such a thing, as any geometrician can tell us.

And when thus a plane surface itself is non-existent, there cannot obviously be any resultant event of a Doom befalling the earth, as any men of science can tell us that there can be no effect without a cause.

And what is more, excepting the unbelievers in a Supreme-Being who ordains by His Mysterious Will the Phenomena of the universe, which Phenomena are only the means by which the mystery can possibly be understood, but it cannot be, as taught by Mahathma Gandhi by his precepts and his co-ordinated life, therefore any thing that befalls the earth can only be by that Unscrutable Will.

And it is common knowledge that all the Theistic Nations take to prayer to a Supreme-Being, because that is the way by which the human consciousness can prevent evil thoughts coming to it, whenever it is not otherwise engaged in its daily avocations.

Thus there is no question of anything happening to the earth except by the Divine Will, and if it does, we only get what we deserve in His Eyes!

TIRUMALAI.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR
"Sociology.", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831. to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements."

Indian Express, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so."

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perapective and lucid literary form."

"Beautifully written, and beautifully got up.'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART-PAPER EDITION .... Rs. 12
LIBRARY EDITION .... " 8

"Sringara Prakasha" of Maharaja Bhojaraja. Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 21] Monday 5-3-1962 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

LORD CANNING

His grandmother was an actress: his father was a Prime Minister of England who had once fought a duel; and he himself as the last Governor-General of undivided India and the country's first Viceroy, inherited a hankering for writing from a grandfather who wrested a living in the Grub Street turmoil of mid-18th century London.

But the theatre and the duel and the lowly journalist were forgotten by those who stood in the presence of Charles John Canning—Lord Canning—when he spoke. His was the voice of statesmanship.

He was reserved, almost icily so; and, remote, with apparently little warmth about his personality. Yet today, 150 years after his birth and 100 years after his death, he stands up well to the closest scrutiny of history. Men who are giants in their lifetime are only too frequently cut down to pint-size when all the facts about their life are revealed. Canning is one of those who gains in stature the more he is examined.

This man, called upon to play one of the toughest roles in the history of former British India, continues to astonish students by the evidence of his strength of character, his deep understanding and his overall quality of goodness.

The days of the British Raj in India have receded far enough into the past to make it possible for scholars, Indian or British objectively to study the sins and the virtues of the administration and the men who ran the machine and to pronounce impartial judgement. On all counts Canning passes the test.

Like his father, he was educated at Eton and Oxford. Inevitably, because of his family's political background, he entered Parliament. Before he was 30 he was Under-Secretary of State for Foreign Affairs. He went on to hold other government posts and proved himself a zealous, conscientious man, with an immence appetite for work.

He was also cautious—a caution overlaid with anxiety. But there was no doubt about his administrative ability, and no doubt, too, about his principles. The tempting prize of filling the office of Foreign Secretary was within his grasp, but he declined it because he would have been called to support causes in which he did not fully believe.

A contemporary of his at Oxford, Lord Dalhousie, governed in India. Dalhousie, a power house of energy, handling his great ambitious schemes and plans for road building, canal construction, and annexation, was rapidly wearing himself out. He went back to Scotland to die; Canning, accompanied by his wife—they had no children—went out as his successor.

The year was 1856. Prophetically in London a few months earlier at a great leave-taking function, Canning, cool and unmoved suddenly dropped the mask he habitually wore to disclose an unsuspected intensity of feeling and understanding about the sub continent. He warned his hearers not to be so certain about the continuance of British rule in words which later were quoted and re-quoted down the Victorian decades when the events of 1857 were discussed!

He said that "in the sky of India, serene as it is, a small cloud may arise at first no bigger than a man's hand but which growing larger and larger, may at last threaten to burst and overwhelm us with ruin!"

More than a year later Meerut had risen, Delhi had thrown out the British, and Lucknow Residency was besieged!

And Canning? At a time when passions ran high, atrocity stories on both sides were rife, and there was a fierce clamour for unrestrained vengeance, expressionless and

firm, he refused to yield to the demands of so many of his fellow-countrymen for a cessation of the normal means of justice.

He was bitterly attacked and was so highly unpopular that a petition was sent to Queen Victoria for his removal. He refused to bow to the storm of abuse! The Queen supported him.

To her he wrote: "There is a rabid and indiscriminate vindictiveness abroad, even among many who ought to set a better example, which it is impossible to contemplate without a feeling of shame for one's countrymen.

It took a rare degree of moral courage to act and speak in those days.

He shouldered an intolerable burden of work which kept him at the desk 12 hours or more at a time. But just as one yardstick of the man was his almost dedicated magnanimity, another was that as he strove to avert the catastrophe which threatened to engulf him and his kind, he still found time to devote to the establishment of the three great Universities of Calcutta, Madras and Bombay!

"Clemency Canning," jeered many of the Britishers then serving in India. When peace was finally restored a further attempt was made to throw him out, but it resulted instead in the near-toppling of the British Government and a full endorsement from home of Canning's views and policies.

In 1862 he retired to England. Like his predecessor he had worked far too hard. Broken in health he died at the age of 50 a few months later! T. Tamar.

* * *

How puny our own Ministers look compared with him! Ed.

BEST SELECTIONS FROM THE SPEECHES & WRITINGS OF

ROBERT INGERSOLL

"The finest orator of the English tongue on this globe of ours."

General Husted proclaimed, "In purity of style, in poetic expression, in cogency of statement, and brilliancy of rhetoric, Ingersoll stands unrivalled. As effective as Demosthenes, as polished as Cicero, as ornate as Burke, as scholarly as Gladstone, the Orator, in surpassing others, has now eclipsed himself!"

Popular Edition;—Attractive get up, bound in one volume Rs. 10-0-0 net, two volumes Rs. 12-0-0 net.

ಮೇಲುಕೋಟೆ ಅಷ್ಟಾಕ್ಷರ ಮಹಾಯೋಗದ

ಯಂತ್ರಗಳು.

ಪರಿಶುದ್ಧವೂ ಫಲಕಾರಿಯೂ ಪೂಜಾಯೋಗ್ಯವೂ ಆದುವು.

ಶ್ರೀ ಸುದರ್ಶನ ಯಂತ್ರ ಬೆಲೆ ೮--೦೦.

C/o

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು ೪.

The Rationalist

SAROJINI NAIDU

Sarojini Naidu was one of the brightest stars that appeared on the Indian horizon in the beginning of the century.

A peerless poet, a devoted wife and loving mother, a thrilling speaker, a cultured ambassador, a dauntless fighter for freedom, and a great national leader—such was Sarojini Naidu. She was so warm-hearted that to almost every one in her vast circle of friends all over the country, she was Akka—the elder sister.

Her quick and lively intelligence, her extreme interest in the good things of life, her jokes and jibes endeared herself to one and all. She was quick to see the funny side of life, and could laugh at it without difficulty. She was a fount of bubbling humour wherever she was, in a conference or committee room, in a circle of friends or even in jail. "Of all things that life or perhaps my temperament has given me," she says, "I prize the gift of laughter as beyond price."

Born of farmer parents of sturdy stock, Sardar Vallabhabhhai Patel had inherited in his temperament and action the qualities typical of rural life. Sarojini Naidu in her usual irrepressible humorous vein once said that the great Sardar understood agriculture better than any other culture!

A story in which Mr. Nehru was the victim of her innocent humour is well known. We know that Mr. Nehru is bald but when he wears his cap he looks much younger and quite handsome. The story goes that at a tea-party there was a bevy of gaping young girls surrounding him and listening with admiring eyes to his interesting conversation. Suddenly Mrs. Naidu cried out, "Jawahar, take off your cap, and disillusion the girls!"

At a Congress meeting Dr. Rajendra Prasad and Sardar Patel were sitting with their shawls covering their heads. A foreigner, unable to recognise them, inquired from her as to who those persons were. "Oh, can't you find out their identity?" said the eminent poetess. "They are the widows of Mahatma Gandhi!"

The following extract from Sarojini Naidu's foreword to the book entitled "Mahatma Gandhi" by H. S. Polak, H. N. Brailsford, and Lord Pethick-Lawrance gives another instance of her keen sense of sparkling humour:

"Curiously enough my first meeting with Mahatma Gandhi took place in London on the eve of the great European War of 1914 when he arrived fresh from his triumphs in South Africa, where he had initiated his principle of passive resistance and won a victory for his countrymen, who were at that time chiefly indentured labourers, over the redoubtable General Smuts.

"I had not been able to meet his ship on his arrival, but the next afternoon I went wandering round in search of his lodging in an obscure part of Kensington and climbed the steep stairs of an old, unfashionable house to find an open door framing a living picture of a little man with a shaven head, seated on the floor on a black prison blanket and eating a messy meal of squashed tomatoes and olive oil out of a wooden prison bowl. Around him were ranged some battered tins of parched groundnuts and tasteless biscuits of dried plantain flour.

"I burst instinctively into happy laughter at this amusing and unexpected vision of a famous leader, whose name had already become a household word in our country.

"He lifted his eyes and laughed back at me, saying 'Ah, you must be Mrs. Naidu. Who else dare be so irreverent? Come in,' said he, 'and share my meal.'

"'No, thanks.' I replied sniffing, 'what an abominable mess it is.'"

"In this way and at that instant commenced our friendship, which flowered into real comradeship and bore fruit in a long, loving, loyal discipleship, which never wavered for a single hour through more than 30 years of common service in the cause of India's freedom." S. S. Ahuja.

REVEALING

Many families in America regard watching television as more important than taking a bath. Eighty-eight percent of America's fifty-three million households possess the "goggle-box," the U.S. Census Bureau reveals.

And only eighty-five percent have hot and cold running water, indoor toilets and baths.

The bureau's recent report provides an illuminating commentary on what American people regard as the most important things in life.

For instance, many American housewives would be lost without their washing machines. Three out of five homes possess one.

To be without a telephone is also regarded as a social handicap by another large slice of America. Three-quarters of the homes over there have a phone installed.

TWINS

Twins still baffle science. Doctors know most of their physical details, but the complex mental similarities still have them fixed.

Some pairs, it seems, enjoy the advantage or embarrassment of being in continuous communication with each other by telepathy.

Attempting to unravel this relationship, an American university psychologist, Mrs. Olivia Rivers of Mississippi has been experimenting with twelve-year-old twin girls, Sherry and Terry Young.

The girls, she says, have the ability to transmit thoughts from one to the other. They do this so naturally that their telepathic understanding cannot be put down to mere chance.

Actually, as the two girls discovered some years earlier, they often have the same thoughts simultaneously.

Mrs. Rivers' experiments show that their mind-reading relationship is most accurate when Sherry is the transmitter and Terry acts as the receiver.

Then the girls, though out of sight of each other, can communicate phrases and even complete sentences!

As each grows up, she will, it appears, know instantly the other's joys, griefs and troubles.

There have been some astonishing examples of twin coincidences. Instances have been authenticated of one twin dreaming of the other's car smash or accident within seconds or even just before it took place! This from a distance of hundreds or thousands of miles!

Further experiments with the Young sisters may show just what barriers of time and space the minds of twins can cross!

HURRICANE HATTIE

Hurricane Hattie, which recently devastated Belixe, capital of British Honduras, causing enormous loss of life, may be one of the last great hurricanes. For scientists say they may soon be able to control these gigantic forces of nature.

Among the possible methods of control now being studied are seeding the clouds with dry ice to sap the tremendous energy of a hurricane, or breaking up the rotating storm's structure with atomic or conventional explosives.

Until recently it was held that no man-made device seemed capable of dealing with such a powerful phenomenon. It is estimated that in one second such a storm releases energy equal to that of ten twenty-kiloton atomic bombs or the equivalent of 200,000 tons of TNT.

Whether satellites may provide the "breakthrough" in controlling storms, says Dr, Francis W. Reichelderfer, chief of the United States Weather Bureau.

GIANT TABLE TOP

What is believed to be the world's largest one-piece table-top has just been hoisted into position on the twenty-fifth floor of a new building being erected in Sydney, Australia.

The table top, which weighs 2,800 lb, is twenty-four feet long and nine feet wide.

It was made from a giant Queensland walnut tree and is destined to be the centre-piece of the directors' board room of the Australian Mutual Provident Society, an insurance company which is building a twenty-seven-storey skyscraper on the shores of Sydney Harbour.

Being too big to go through the doors of the completed building, the table top was hoisted up twenty-five floors while the sky-scraper was a shell, and the boardroom is now being built round it.

The hoisting was a tricky affair, involving wind checks with the weather bureau, as a breeze of more than twenty miles an hour could have sent the mammoth table hurtling to the ground!

The following particulars regarding the ownership of the "Rationalist", weekly are published as called for by Rule 8.

Form IV

1. Place of publication	....	711, Krishnaraja Mohalla, Mysore.
2. Periodicity of its publication	....	Weekly.
3. Name of Printer, Publisher & Editor	....	G. R. Josyer, M.A. HONS., F.R.E.S., M.R.S.L.
Nationality	....	Hindu, Indian.
Address	....	712, Krlshnaraja Mohalla, Mysore.
4. Name and address of individuals who own the newspaper, and partners or shareholders holding more than one per cent of the total capital.		Do

I, G. R. Josyer, hereby declare that the particulars given above are true to the best of my knowledge and belief.

G. R. Josyer,
Publisher.

Dated 5-3-1962.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS. F.R.E.S. F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja. Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 22-23] Monday 12-3-1962 & 19-3-62 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

RADIO EARS

Pascal, the world-famed French mathematician, once said he was frightened by the silence of the infinite spaces of the universe.

These days men think differently. In fact, they may well begin to be frightened by the tumult of noice from the heavens.

Radio waves, we now know, have been streaming in upon the earth from the beginning of time. And within recent years many nations have built giant "radio" ears to listen in on the stars and record what they hear.

The latest of these telescopes is now in operation in Australia, 200 miles north-west of Sydney. It is not only the world's newest but also the most far-seeing astronomical instrument in existence, and is destined to be in the forefront of the study of the universe.

Built for the Scientific and Industrial Research Organisation the telescope can receive radio waves from 5,000 million light years away, approaching the outermost fringe of the universe. (Light travels at approximately 186,000 miles a second—roughly 5,800,000,000,000 miles a year). It embodies a radio mirror 210 feet in diameter and covered with a reflecting surface of wire mesh to pick up radio signals from distances so vast that the human mind cannot grasp them!

It is fitting that Australian astronomers should have the use of the instrument, for they have been pioneers in the field and have built up a radio physics laboratory which is the best equipped in the world.

Similar radio telescopes are already in action, or are in course of erection, in several other countries, including France, Germany, the United States, the Soviet Union and the Benelux countries.

Such telescopes will not, of course, supplant the reflecting telescopes, like the 98-inch, one to be built for Britain's Royal Observatory in honour of Sir Isaac Newton, or the 100-in and 200-in, reflectors in California.

Each type supplements the work of the other, not supplants it. Whereas one collects light, the other collects incoming radio waves.

One big advantage of radio astronomy is its ability to pierce the vast dust clouds that obscure huge portions of space from the gaze of conventional telescopes.

Radio telescopes can also carry out detailed study over greater ranges than optical instruments. And they are, of course, capable of receiving signals during the hours of daylight and through overcast weather conditions.

Primarily for unlocking the secrets of outer space, these instruments can be adapted to the tracking of earth satellites by the addition of radar attachments. Britain's Jodrell Bank has done great work in this field with the American and Russian satellites.

Telescopes are able to "see" by means of radio-detention technique, the invisible radiations, or radio waves, emitted by the sun, stars, galaxies and the great clouds of hydrogen that occupy the interstellar space in the Milky Way.

(To be continued)

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

MUSIC AND HONEY

Music and honey—those are the revolutionary ingredients being used in some hospital operations today.

Music is employed to soothe patients undergoing operations with local anæsthetics in Paris. And the results show its great success.

Music helps the patient to forget what is going on around him and makes him more relaxed. The operation is therefore smoother and recovery speedier.

While the local anæsthetic is getting to work, headphones are slipped over the patients' ears. In this way the music is heard only by the patient and not by the operating staff. Ten types of music, including classical and jazz, were tested on fifty patients to find out the most soothing tunes. A nun preferred to hear a schubert Mass while a middle-aged factory manager was soothed by Mendelsohn and Handel.

More than forty of the fifty people treated were said to have made quicker recoveries than would normally be the case.

Even more revolutionary is the honey-healing technique now used by a surgeon at the Norfolk and Norwich Hospital. He uses honey as a wound dressing and swears by its efficacy. In fact, several people to-day show scarcely a trace of a scar after serious operations, thanks to honey's healing magic.

The honey, straight from the pot, either granulated or liquid, is spread on surgical gauze or white lint.

The natural goodness in the honey encourages tissues, however lacerated, to promote fresh growth. And raw surfaces otherwise doomed to scar badly come together, forming an excellent seal with a minimum of visible after effects.

The idea is not new. Aboriginal tribes of Central Australia have for centuries used wild bees' honey as a cure for wounds.

JUDGES' SAFETY

Years ago British judges used to come into court carrying nosegays to hold to their nostrils against the bad colours brought in by prisoners from filthy jails.

That danger is now past, but for all the solemn decorum of court, dangers of other types can arise.

Recently, two men were in court on a charge involving the possession of explosives. They were hand-cuffed together, but one of the men suddenly leaped out of the dock and over a three-foot jail, dragging his companion with him as he struggled towards the Judge. "All right, mister," he snarled, as police led him away, "my day will come."

Although a French court was adjourned to a prison cell to enable a magistrate to question Oaston Dominici at Marseilles recently, all the elements of danger were there, for Dominici suddenly turned on the magistrate and grabbed him.

"Go ahead and kill me," said the magistrate calmly. "That will make a fourth victim, and it will also show that you are capable of killing in a moment of anger!"

There was danger of another sort at a court in Paphos, Cyprus, when a black box tied with dirty bits of rope was lying among the exhibits produced in the court room. A mining expert who was giving evidence said that the box contained sulphur and some potassium nitrate in a paper bag. If these substances became mixed up they could cause a violent explosion.

He added, to the horror of the court, that some of the chemical had already leaked out of the paper bag and anything might happen. The box was hurriedly removed before it turned the court into a high court!

The Rationalist

HINDU SUPERIORITY

COMMERCE AND WEALTH

(Continued from last issue.))

Sir W. Jones is of opinion that the Hindus "must have been navigators in the age of Manu, because bottomry is mentioned in it."[1] In the Ramayana, the practice of bottomry is distinctly noticed.[2] Elphinstone says: "The Hindus navigated the ocean as early as the age of Manu's Code, because we read in it of men well acquainted with sea voyages."[3]

According to Professor Max Duncker, ship-building was known in ancient India about 2000 B.C. It is thus clear that the Hindus navigated the ocean from the earliest times, and that they carried on trade on an extensive scale with all the important nations of the whole world.

Mr. A. M. T. Jackson, I C S., says: "The Buddhist Jatakas and some of the Sanskrit law books tell us that ships from Broach and Supara traded with Babylon (Baveru) from the 8th to the 6th Century B.C."[4]

Rev. J. Foulkes says: "The fact is now scarcely to be doubted that the rich Oriental merchandise of the days of King Hiram and King Solomon had its starting place in the seaports of Dakhan (Deccan), and that with a very high degree of probability some of the most esteemed of the spices which were carried into Egypt by the Midianitish merchants of Genesis xxxvii. 25-28, and by the sons of the Patriarch Jacob (Gen. xliii 11) had been cultivated in the spice gardens of the Dakhan.[1]

The age that produced such enterprising Brahman missionaries who led the Barbarian conquerors captive and spread the light of Brahmanism beyond the eastern mountains and seas, also produced many mighty seamen. Pliny the elder (A.D. 23-79) writes: "The same Napos, when speaking of the northern circumnavigation, relates that to Q Metellus Celer, the colleague of Africanus in the consulship, but then a proconsul in Gaul, a present was given by the King of Suevi, consisting of some Indians who, sailing from India for the purpose of commerce, had been driven by storms into Germany.

The Yuktikalpataru classifies ships according to their sizes and shapes The Rajavalliya says that the ship in which King Sinhaba of Bengal sent Prince Vijaya, accommodated full 700 passengers, and the ship in which Vijaya's Pandyan bride was brought over to Ceylon carried 800 passengers on board.[2] The ship in which Buddha in the Supparaka Bodhisat incarnation made his voyages from Bharukachha (Broach) to the "sea of the seven gems,[3] carried 700 merchants besides himself. The Samudda Vanija Jataka mentions a ship which accommodated one thousand carpenters!

With Phœnicia and Babylon, the Indians enjoyed trade from the earliest times. Dr.

1. Asiatic Researches, Vol. II, p. 284, Manu speaks of "merchants who traffic beyond the sea and bring presents to the king."—India in Greece.
2. See Ramayana, III, 237.
3. Elphinstone's History of India, p. 166, "The word used in the original for sea is not applicable to inland waters."
4. Bombay City Gazetteer, Vol. II, chap. IV, p. 3.

1. The Indian Antiquary, Vo., VIII.
2. Tournour's Mahavanso, p. 46.
3. Hardy's Manual of Buddhism, p 13.

Sayce, the famous Assyrialogist, says that the Indians traded by sea with Babylon as early as B.C. 3000, when Ur Bagas, the first King of United Babylonia, ruled in Ur of the Chaldees.[1] Mr. Kennedy[2] says: "The evidence warrants us in the belief that maritime commerce between India and Babylon flourished in the 7th and 6th but more especially in the 6th century B.C. It was chiefly in the hands of Dravidians, although Aryans had a share in it, and as Indian traders settled afterwards in Arabia and on the east coast of Africa, and as we find them settling at this very time on the coast of China, we cannot doubt that they had their settlements in Babylon also."

In the tenth century B.C., Solomon of Israel and Hiram of Tyre sent ships[3] to India, whence they carried away ivory, sandalwood, apes, peacocks, gold, silver, precious stones, etc., which they purchased from the tribe of Ophir.[4] Ptolemy says there was a country called Abhiria at the mouth of the river Indus. This shows that some people called Abhir must have been living there in those days. We find a tribe called "Abhir" still living in Kathyawar, which must, therefore, be the Ophir tribe mentioned above. Professor Lassen thinks "Ophir" was a seaport on the south-west coast of India. Mrs. Manning says it was situated on the western coast of India.

As, however, the authors of Smith's Dictionary of the Bible think Ophir was situated somewhere in Africa, let us go a little more closely into the question of the tribe. Let us first see if the articles imported by the Navy of Tarshish were procurable in India, and if they were, whether they were also procurable in Africa or any other country.

Among the things sent by the Hindus to Soloman and Hiram were peacocks. Now, these birds were nowhere to be found in those days except India, where they have existed from the earliest times. "We frequently meet in old Sanskrit poetry with sentences like these: 'Peacocks unfolding in glittering glory all their green and gold;' 'peacocks dancing in wild glee at the approach of rain;' 'peacocks around palaces glittering on the garden walls.' Ancient sculpture, too, shows the same delight in peacocks, as may be seen, for instance, in graceful bas-reliefs on the gates of Sanchi or in the panels of an ancient palace in Central India, figured in Tod's Rajasthan (p. 405)."

At the same time it is quite certain that the peacock was not generally known in Greece, Rome, or Egypt before the time of Alexander of Macedon, whose followers were astonished to see such a beautiful bird in India. It was after Alexander's time that peacocks came to be imported direct from India or through Persia into Greece. It was the Romans, however, who most delighted in the bird, admired it, and spent immense sums of money on it. It was the height of luxury for the high Roman dames and the old Roman epicures to have tongues of peacocks served to them at their tables.

(To be continued.)

1. Hibbert Lectures for 1887 A.D.
2. Journal of the Royal Asiatic Society for 1898 A.D.
3. Called the "Navy of Tarshish," See also the Book of Chronicles.
4. Max Duncker's "History of Antiquity," Vol. IV, and Manning's "Ancient and Mediæval India," Vol. II, p. 349.

ಯಜುರುಪಾಕರ್ಮ	೦—೪—೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦—೪—೦.
ಭಗವದಾರಾಧನ	೦—೬—೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಆಕ್ಯದೇವಂರಾಜಬಿಷ್ಟಪಂ" ವಿಷಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಸಂಗಾಲಿ.	೮—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

ELECTRONICS

Whatever the popular tag of "electronic brain" conjures up in your mind, the computer, at its present stage, is thoroughly stupid.

Britain's new giant Atlas, which may perform 300,000 multiplications in a second, has a prodigious ability in mental arithmetic. But it is incapable of thinking.

But if ways can be found of endowing electronic circuits with thought processes such as learning, guessing and imagining, we may be able to make a machine which is altogether cleverer than any human being an electronic Einstein—or an electronic Napoleon!

Scientists in Britain, the United States and Russia, are proceeding by stages towards the super-computer. One of the first jobs was to get the ordinary computer to work out for itself, from a set of rules, how it can begin to solve a mathematical problem which is put to it.

Until recently, the men and women who give the computers their instructions have had to go into tedious detail. Another step is to try to inculcate into the computer the kind of intuition which enables a man to pick out the best route on a map at one glance.

At the Massachusetts Institute of Technology, they are getting a computer to prove Euclid's theorems in geometry, which is the same sort of thing.

Perhaps the most important line of attack is to make machines which can learn, as humans do, by trial and error. For example, imagine a machine which was to learn to drive a car round a corner! It would not be told in advance of the speed to go at, when to start turning the wheel or how hard to turn it: but it would be taught the Highway Code.

A great deal of work is going into enabling computers to recognise shapes. The ability to read the letter "A," say, whether it is written large or small or upside down, scrawled in the sand or tattooed on a sailor's arm means that somehow we carry in our heads a notion of "A" which has nothing to do with pen and paper.

Recognising letters and shapes is important if computers and super computers are to take in information by "reading" ordinary writing.

The electronic Napoleon, however, will probably come sooner than the electronic Einstein. The demands of the weapon-makers and of the military men who may have to take quick decisions to launch H-bomb missiles have generally set the pace in computer development.

There would be a great temptation to put the responsibility for deciding when to go to war on to a machine acknowledged to be far cleverer and fleeter of thought than any man.

N. C.

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so."

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12

LIBRARY EDITION .... „ 8

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

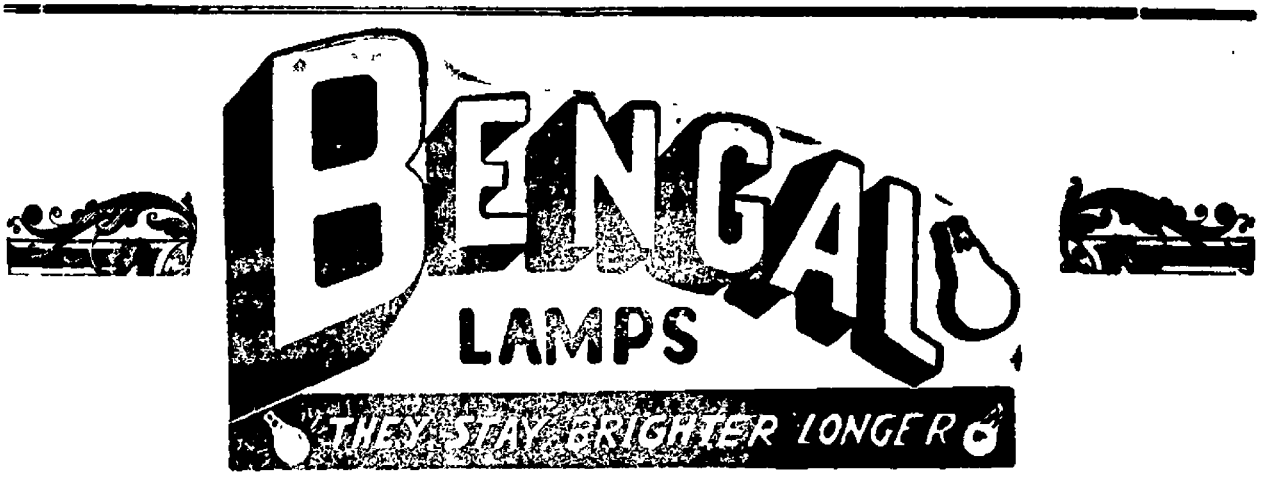
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 24] Monday 26-3-1962 [Price 00-10 NP



HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.A.L.

RS. 15—00

ANSON'S TREASURES

The streets of London on a June day in the year 1744 were crowded with excited onlookers eager to catch a glimpse of a treasure of gold, silver, jewels and other precious stones and ornaments valued by modern standards at millions of pounds!

Fantastic stories were circulating well in advance of what to expect, yet the actual spectacle was far more fabulous than even the wildest of the rumours eagerly passed on by the josling mob!

First, leading the way, came the band and colours of H.M.S. "Centurion," followed immediately by the handsome figure of Commodore George Anson, R.N., and his officers.

Behind marched the rest of his ship's company, and behind them rumbled the first of the wagons bearing the precious hoard which Anson had captured from a Spanish treasure ship.

There were 32 wagons in all, each filled with valuables worth a fortune!

But the riches which Anson brought back from one voyage are not the chief claim to fame of a man who died 200 years ago this year. It is the voyage itself, the hardship encountered and endured, the perils met and overcome and, above all, the fact that he circum-navigated the globe, which bestowed upon him a place in the gallery of the immortals.

Francis Drake may have been the first man to sail round the world, but Anson's voyage is held to be one almost ranking with that of Drake's.

Consider the circumstances. Anson, who joined the Royal Navy as a lad of 13, made rapid advancement in his chosen career. In 1739 he was selected to command one of two squadrons of ships to be sent to the Pacific.

In those days a voyage to those watery regions was an achievement of a kind matching a space flight today.

Anson sailed with one squadron. A parsimonious government, going through a period of retrenchment and skimping, had reduced the expedition to one of six ships. Anson, in charge and raised to the rank of Commodore, spent eight difficult months equipping and manning his vessels and finally left with many of his men made up of either old, worn-out and crippled pensioners or recruits so raw that they had not even begun their drills.

Misfortune after misfortune befell the little fleet. Two ships could not round stormy Cape Horn and had to turn back: a third was driven ashore to become a total loss.

When Anson finally sailed into the Pacific his command had shrunk to three battered vessels, mustering a total of 335 men and boys. Nearly a thousand had left England; 626 had died of disease, injuries and drowning. The flagship, "Centurion," had no more than 30 men, officers included, fit for duty—and ten times that number were not enough to work the ship in normal circumstances.

A lesser man would have returned home. Anson, with a great show of mock strength, blockaded the coast, fell upon Spanish commerce, and even succeeded in sacking and burning the town of Paiti. He hoped to interrupt the yearly treasure ship from Manila to Acapuloo, but missed her and sailed on for China.

By then one of his three ships had been condemned and another was found unseaworthy. Anson ordered her to be cleared out and had her set on fire.

Scurvy assailed his men once more, reducing his total numbers to less than 200.

But Anson had managed to recruit a number of Negroes, Indians, Dutch and others to bring his total to 227.

Twelve months later he lay in waiting for the treasure ship from Manila. The Spanish vessel dwarfed the "Centurion" and was vastly superior in numbers—600 men formed her ship's company. But, the ship was lumbered with merchandise and few of those who manned her were trained fighting men of a kind to compare with Anson's lean and hungry crew.

Anson scooped from the capacious holds of the galleon an enormous quantity of treasure and went on to complete his journey round the world.

Fate toyed with him once more as he approached the English coast again. A French fleet was passing through the Channel directly in his path. Anson would have been overwhelmed—but a thick fog descended and he anchored safely at Spithead four years after he had set out.

His share of the booty was enough to make him a wealthy man for the rest of his life, but he stayed on in the Royal Navy ultimately to rule the service as First Lord. In a subsequent action with the French he again acquired treasure almost as valuable as that which he had seized from Spain.

He was not only a great sea-man but also a determined reformer. He replanned the administration of dockyards, re-drafted a new code of the Articles of War, and improved the standards of shipbuilding. He also "reformed" the marines, and the corps created in 1755 upon the basis of his proposals is governed in much the same way today!

* * *

Such men built the British navy. We seek to build ours by giving Rs. 20 crores to mushroom Company promoters!

Editor.

CAME FROM INDIA

The delight of children, the puppet show, is probably a gift from India, an American expert on the subject says.

To prepare for their threemonth tour of India, puppeteers Coro and Bil Baird have done extensive research on Indian history, travel, customs, and entertainment.

"All the ideas we have (on puppetry) probably came from India," Mr. Baird said, after reading close to fifty books on Indian culture. "We're just showing them what we have done with the ideas" He added that some of the oldest puppets were excavated in India!

In South India the Bairds were scheduled to visit Hyderabad for performances on January 7, 8, and 9, Ernaculam January 12 and 13, and Trivandrum January 15 and 16. They presented puppet shows with the help of 150 puppets.

The programme included both American and Indian, including some of the fables and tales that have come from the great storytellers of early India and are now popular in the United States.

The performances in South India were sponsored by the Indo-American Association of Hyderabad and the Indo-American Society, Kerala.

ಯಜುರುಪಾಕರ್ಮ	0—4—0.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	0—4—0.
ಭಗವದಾರಾಧನ	0—2—0.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	0—4—0.
Life of Saint Anantarya, in English and Hindi	1—0—0.

The Rationalist

CASTRO'S CUBA

Dr. Fidel Castro, Cuba's Prime Minister, recently attacked Cubans "who believe making the revolution means not letting anyone else live."

Referring to new privileges which some members of committees of the defence of the revolution "took upon themselves," he said nobody had the right to be unjust to others. Addressing girls from revolutionary instruction schools, Dr. Castro dubbed "an enemy of the revolution" anyone who took advantage of his position on the committees to commit injustices.

Dr. Castro said some people thought the revolutionary nucleus was created to sack or appoint administrators, to give orders on peoples' farms, co-operatives or factories.

People who thought like this had created chaos, had destroyed authority, and had created different problems. "This sort of thing, which had happened on a large scale, has to be ended—and we are going to end it."

Dr. Castro called for sweeping revisions of Cuba's revolutionary leadership to eliminate "errors and abuses."

In a broadcast on Havana radio, monitered here, he did not mention any names, but bitterly attacked "people who have created chaos in the organisms of the State with their mania for putting and taking and their abuse of authority."

"The revolution needs to revise all the revolutionary nuclei and all the political apparatus of the revolution to do away with the errors and abuses and to gain good performance," he added.

He singled out those "who think they are more revolutionary than anybody and have the right to mistreat and humiliate others" and also the many revolutionary "watchdog" defence committees.

"At times, the revolutionary defence committees have committed injustices and we have had complaints about this. We have to increase public vigilance against errors and injustices. No one has the right to commit injustices and he who does is an enemy of the revolution."

The "Watchdog" Committees, according to Cuban refugees here, have representatives in almost every block of the big cities and throughout the countryside. These people watch carefully for suspicious activity and sometimes enter homes to take checks.

The Government said that housewives could be able to buy fish in butcher shops on days when there is no meat. Each person will be allowed 250 grams of fish every 15 days and 475 grams of meat every week.

Fruit and vegetables will also come in for rationing, including potatoes, bananas and some tropical root vegetables!

* * *

Dr. Castro, we think, ought to meet Mr. Nehru and take lessons from him about brushing aside critics, white-washing failures, and claiming that the "Welfare State" is imminent, and that by the time his grandsons become majors, Indians will be swimming in milk and honey, to the end of eternity!

Mr. Nehru claims, "Now so far as the elections are concerned, one may say very definitely that the policies of the Government have been approved, and it is desirable to carry them on as swiftly and expeditiously as possible."

It is odd that Mr. Nehru, who claims to be the most intelligent man in the nation, should draw that conclusion from the following figures:

The electorate is 21 crores 60 lakhs 47 thousand. Of these only 10 crores 33 lakhs and 32 thousand actually polled. That is, 11 crores 27 lakhs and 15 thousand, or the majority of the nation, were too disgusted with the state of things to vote for the Congress.

Of the 10 and one third crores who did vote, only 4 crores and 49 lakhs voted for the Congress, and 5 crores and 51 lakhs actually voted against the Congress!

We think that Mr. Nehru can easily get a scholarship from the Rockefeller or Ford Foundations, and do some research into the real meaning of this voting.

Jesting Pilate asked, "What is truth?" What is majority and what is minority? What is Welfare State, what is Ill-fare State? What is begging, What is borrowing? What is surplus; What is deficit? What is planning, What is plunging headlong?

Mr. Nehru must realise that, like Stalinism, like Peronism, like Hitlerism, like Castroism, like Salazarism, Nehruism is only a passing phase in World history!

Editor.

NEHRU AND RELIGION

Mr. Jawaharlal Nehru's utterances against Hindu religion and customs, however well meant, ill become the head of a secular Government. They not only hurt the feelings of the Hindus in general but also help the enemies of Hinduism in their perpetual war against "paganism" as they call it. To assume pontifical status without necessary qualifications makes Mr. Nehru appear ridiculous, when the living representatives of the great Hindu reformers such as the Buddha, Sankara, Ramanuja, Madhva and others are silent. Utterances of Sri Ramakrishna and Swami Vivekananda are still within living memory!

One must learn a subject from one who not only knows it but professes it. Hinduism and its tenets should be learnt from professing Hindu teachers. Perhaps Mr. Nehru is unable to escape from his intellectual prison which he entered when imbibing European culture while studying in English Schools and Universities and has become conditioned, and needs deconditioning before he can appreciate Hindu beliefs that are founded on the teachings of sages who lived for the welfare of the world and prescribed a way of life that would ensure Dharma, Artha, Kama and Moksha to all. Only awareness of one's own limitation will give that humility which is so characteristic of a true seeker after Truth.

Trincomalee. S. Ramaratnam.

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಸೂರಪಿ ರೋಡ್, ಮೈಸೂರು.

RADIO EARS

(Continued from last issue.)

Radio astronomy, although it is a relatively new science, has already brought into being new maps of the heavens, showing the location of many "radio stars." These so-called "dark stars" do not shine, but broadcast continuous radio ways.

Also on the list of radio astronomy's discoveries: the streams of protons and electrons from the sun that shoot into space clouds of hydrogen gas out of which new stars are in the process of being born.

Astronomers want more and more of these radio telescopes. Earlier this year, Professor Sir Bernard Lovell, director of the Jodrell Bank Station, and Professor Martin Ryle, director of the Mullard Radio Astronomy Observatory, Cambridge, asked the Department of Scientific and Industrial Research for support to construct further big equipment for radio astronomy.

Professor Syle wants to build a *big instrument* costing about £400,000 (Rs. 53 lakhs) of the same general type as the one with which he has lately completed the first stage of a new survey of distant radio galaxies—probably more than half-way to the observable limit of space. A design study for such an instrument has been completed.

Sir Bernard Lovell has plans for an oblong-shaped radio telescope 125 feet by 83 feet. It has been designed as a prototype for an instrument several times bigger than the present Jodrell Bank telescope and will cost about Rs. 22 lakhs.

A fully-steerable radio telescope, costing about Rs. 22 lakhs, is to be built for the radio Research Station of the Department of Scientific and Industrial Research in Berkshire. It will have a faster tracking speed than the Jodrell Bank model.

In Europe, the Benelux countries are also going ahead with plans for a large telescope with "arms" more than 1,100 yards long, somewhat on the lines of the Cambridge instrument, but with a collecting area more than 30 times as great.

But, fittingly, it is Australia who is leading the way. One of the world's biggest and most powerful radio telescopes is going up on a site near Canberra, and it is hoped that the first section will be working in little more than a year.

Two aerial arms, consisting of reflecting mesh will extend for a mile to receive radio signals from outer space.

HUXLEY'S PLEA

Aldous Huxley's concern for humanity is well-known. It is satisfying to note that this brilliant writer, has pointed to the immemorial Indian three-pole pattern of Bhakti, Dharma and Jnana, as a basis for a system of training and special education, best calculated to elicit the desirable potentialities from the innumerable unique individuals of our complex, pluralistic society.

Mr. Huxley further avers that that system of training should have a bias towards achieving pure awareness and self-knowledge as envisaged by all Oriental philosophy. Mr. Huxley has done with mere knocking at the doors of Perception. He comes out now with a practicable formula for the development of perception by emphasis on the humanities in the educational curriculum—non-verbal humanities, as against too much scientific specialisation. Of course, all this is not new, as Mr. Huxley himself agrees. Only, we have neglected older lessons. It therefore behoves us, all the more, to take to heart Mr. Huxley's recommendation. In so doing, we will be only true to our own ancient heritage, writes a correspondent. X.

SANSKRIT WISDOM

by

G. R. JOSYER. M-A., HONS, F.R.E.S., F.M.U. &C,

FOUNDER

International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State."

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakasha" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Commercial Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 25-26] Monday 2-4-1962 & 9-4-62 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.I.

RS. 15—00

CAREFUL WIFE

My wife asked me to post a letter at the railway station. "Please don't forget," she said, "It's important." But I did forget, and was walking out of the station when a man tapped me on the shoulder. "Remember the letter," he said. As I made my way to the nearest letter-box, another man called after me: "Don't forget the letter!" But how on earth could these strangers know I was supposed to post a letter? When a third person reminded me, I blurted out: "How do you know about it? And to set your mind at rest, I've just posted it."

"In that case," the stranger said, smiling, "we may safely remove the label pinned to your back."

The label read: "Remind him to post that letter!"

POOR OPINIONS

The barman in the buffet car of the boat train between Paris and LeHavre was upset. An American had ordered three beers and had left without paying. "Can't you find him on the train?" I asked. The barman sadly shook his head. "I'm all alone here—can't leave the carriage now."

"Then I'll pay you for his beers," I said. "I don't want you to have a poor opinion of American tourists." The barman refused at first, but finally accepted.

Two hours later he appeared at the door of my compartment, which was eight coaches away from the buffet. "Glad I found you, sir," he exclaimed. "The other gentleman realized that he forgot to pay me and came back, so here is your money. I don't want you to have a poor opinion of French barmen."

THE BOOK-LOVER

In my student days I was so poor that I couldn't buy books, so I often read them in book shops, sometimes returning day after day to finish them. Once I returned to a shop on four or five consecutive days to read a book I had long sought. I came to want it so badly that I finally borrowed from a friend the money with which to buy it. But when I went to the shop with the money, I found the book put aside on a shelf marked "Reserved."

Sadly disappointed, I explained the circumstances to the shopkeeper. "I put it on reserve," he said, "because I did not want to sell it before you finished it. A book's purpose is to be read truly, even if it had to be read in a shop."

* * *

There is no dignity quite so impressive, and no independence quite so important, as living within your means.

* * *

Men can live without air for a few minutes, without water for about two weeks, without food for about two months —and without a new thought for years on end.

* * *

The essence of courage is not that your heart should not quake but that nobody else should know that it does.

* * *

Lord, when we are wrong, make us willing to change. And when we are right, make us easy to live with.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

SHUBHAKRIT

We thought for a moment during last week that we may not see the New Year, Shubhakrit, and did not feel irritated thereby like Mr. Nehru who felt irritated by being disabled from attending the meeting of the Parliamentary Congressmen and listening to their flattery. According to Indian Standards, if Mr. Nehru were really a great man, he would not have felt irritated at the inevitable, but would have accepted it calmly, and perhaps with indifference. Does not Mr. Nehru even know that his body is a deteriorating biological creation of his father, subject to collapse without a moment's notice despite a whole caravan of I. M. S. venerables? Does he think he is *made of Gold like Midas, or cast in iron, or made of stone?*

However, let us leave the great to their littleness, and wish our good readers all happiness during the new year! And we wish the Earth a pleasant journey round the Sun, without a hitch by anything that our puny, prize crazy, medal crazy, money crazy scientists might vainglorioously concoct!

Editor.

ATHLETES' HEALTH

"Athletes should never quit exercising—even after they retire from sports," warned Dr. J. Mitchell, a heart specialist with the U.S. National Institute of Health.

Dr. Mitchell delivered his warning in the course of a speech before the Track Coaches Association.

He explained that an athlete who quits training abruptly tends to get fat and that obesity is detrimental to the heart.

"All the athletes should continue to exercise, not as strenuously as in competition, but mildly to avoid picking up weight that would burden the heart," Dr. Mitchell said.

He talked on the differences between the heart of an athlete and the heart functions of a non-athlete. He also explained how the heart is developed to meet the demands of an athlete in strenuous games like track.

"I am a great advocate of sports for everyone," he said. "Athletes help not only the body but the heart as well."

THE UNLUCKIEST

Elno Anderson, 85-year-old Danish school teacher, regarded as the unluckiest of all English Channel swimmers, is to make her 11th attempt to swim the 21-mile stretch this summer.

Miss Anderson works at an English girls' school and came to that country in 1947, vowing never to return home until she had beaten the Channel.

Each attempt has been upset by bad luck. Unusually strong tides, sea sickness, thick fog, and even jelly fish have beaten her.

Twice the teacher has swum for more than 15 hours and been within two miles of her coveted goal! Now she plans her "last" try in August—from France to England.

"If I fail this time, my last, I will have a feeling of frustration for the rest of my life," declared Miss Anderson.

The Rationalist

STUFF AND NONSENSE

"Should India try to learn anything from other countries in the field of agriculture? Stuff and nonsense. In fact, it has so many things to teach other lands. It is high time it got a good listening."

This, in a nutshell, is the impression garnered by a quartet of European young farmers, now going round the country prior to attending the International Rural Youth Conference starting in New Delhi.

No wishy-washy words these, they sssured us in the course of an hour-long chat at the Mysore State Young Farmers Forum office. They described it more as a revelation.

The four youngsters (only one, from Italy did not accord exactly with this description and brought to bear on his personality a serenity that contrasted with the vigour and agility of his three companions, two from West Germany, including a girl who is a youth farmer leader and another from Holland) declared they had fallen in love with the country, and its rich and lovely soil. "In fact, we are wondering if we should go back. Give us this soil and we can create wonders."

They were sure that India itself would do so, given adequate time. There was the material, the desire and the enthusiasm and all these three would indeed prove assets. But they warned: "We are afraid you are going ahead a little too fast. This speed may not prove healthy. We would rather see you go slower and be surer of your progress."

This criticism was directed in particular to the feverish village improvement and community development projects in the rural parts. The idea and the ideal were first class, they conceded, but there was an inherent danger in being in an unholy hurry about these things. Large scale mechanisation would prove a curse to farming, they said. A country like India ought to take to mechanisation only in stages.

Besides, explained Francesco Amantea, the quiet Italian, machines were frightfully costly things. "If you buy a machine for hire-purchase on the basis of five instalments, even after four, you find that you haven't made good your investment. I don't think your country can afford this right at the moment."

Co-operative farming? "No, please don't think in terms of the communist communes," pleaded boyish-looking and handsome Huib van Der Maas from Holland. "We do co-operate with each other in the sense that we use machines in collaboration with four or five big farms. Our tools are common and many a time seeds and fertilisers too. But our individuality is very much unimpaired."

Buxom Dr. Irene Pinkau, the impish lady from West Germany, sent us feeling by revealing that in her country 20 per cent of the large farms were owned and managed by women, who were more active than the menfolk.

This was endorsed by her German colleague, bespectacled Dr. Gunther Schmedal. The fourfomers seemed to have received Britain's projected entry into the European Common Market with a cheer. This would help them substantially in stabilising prices of certain commodities in the agricultural sector that were going helter-skelter due to overproduction and would also help in a fair exchange of specialites. "But then, they owned," the E.C.M. is not going to be easy going

"You see, we all happen to be very individualistic nations, and we don't want our equanimity to be taunted."

The hopes, aspirations and activities of young farmers in India impressed them. "They are proceeding on the right lines" complimented these little barons who own large tracts of land and spend their leisure hours in training up youth in modern methods. "They would do well to look back and take lessons from the past. Yours is an ancient land and agriculture an ancient art. A country like this country ought not to ignore the centuries gone by".

"That's exactly wherein you have so many lessons to offer to us. We are prepared to learn. The only trouble is, we must meet somewhere and come closer to each other", they said.

During their two-day stay in the city, the farm leaders went round many modern estates, archards and farms and also visited the Central Poultry Farm at Hesaraghatta, near here. They also visited some villages in the state, chatted with both conventional and modern farmers.

They also visited the Government Agricultural College in Hebbal.

On Monday, the delegation was entertained to dinner at the Residency by the managing committees of the Mysore State Farmers Forum and Youth Farmers' Association and by Mr. N. Rachiah, the Agriculture Minister.

Mr. Juib Van Der Maas, replied on behalf of the guests. Mr. Belmar Narayana Rao, treasurer, proposed a vote of thanks.

Mr. M. V. Rajasekharan, honorary secretary of the Y.F.A, welcomed the guests.

BUREAUCRATS

What do bureaucrats do in their working hours? They implement. Implementing is what everyone in government offices is doing when he is handling paper, which is most of the time.

When two or more employees stop implementing and start talking, they are co-ordinating. Co-ordinating requires a big part of the working-day. Its purpose is to find out who is implementing what.

A third consuming duty of the government worker is formulating. Formulating is producing ideas to be implemented. Usually formulating is a committee operation.

A fourth important duty of the bureaucrat is to circulate. Circulating is the passing from one office to another of the millions of pieces of paper that hold the government together.

A final activity of the government worker is referring. Referring is usually done on the telephone. When someone telephones the government official for information or help, the person receiving the call refers him to another government department, preferably in another ministry. At any moment during office hours, the telephone wires are laden with desperate men being referred from bureaucrat to bureaucrat—because of the bureaucrat's congenital uncertainty about the extent of his own authority. Their business is not deciding, but implementing, co-ordinating, formulating and circulating.

They solve problems by referring, or passing the buck to someone else in an endless variation on the game of Old Maid.

POVERTY

Prof. John Kenneth Galbraith, American Ambassador in India, emphasised recently the need of a clinical view of poverty and a right approach to solve it.

Prof. Galbraith, who was on a three-day official visit, was speaking on the causes of poverty at the Gujarat University.

He said: "We must now and promptly abandon the assumption that there is a single explanation for poverty with its fatal presumption that there is a single remedy."

The American Ambassador said: "For years the prophets of the commonplace have proclaimed that poverty is a disease, but they have never dealt with it as a disease." In the absence of a clinical consideration of nation-wide poverty a series of assumed causes of poverty and stagnation has been offered from time to time, he said.

Some of these assumed causes, he said, were that the country was poor because the people were easy going, idle, unreliable or unambitious, or the country had been kept in poverty by its colonial oppressors, or poverty was the result of class conflict and exploitation, or poverty was caused by ignorance, or poverty was the consequence of war, civil disturbance and misgovernment, or poverty was the result of insufficient capital, or over-population was the cause of poverty or backwardness was the cause of poverty or it was said that the people were poor because the country lacked natural resources.

None of the above commonly ascribed causes of poverty, Prof. Galbraith added, could be entirely accepted and none could be entirely dismissed.

"We must have a diagnosis appropriate to each case. Without such a specific diagnosis we shall be prescribing remedies without any relation to cause. That, indeed, is what we have been doing these past several years," he said

The American Ambassador said that the task in attacking poverty should be to relate the remedy to the contributing causes in the particular situation. Specific and identified causes should be given the specific remedy and in the priority that they reserved.

It had sometimes been supposed, he said, that if enough economic assistance could be provided, the age-old mistreatment of the people could be somehow offset. There was not enough money in the world to accomplish this substitution. The reason was that money spent to offset injustice always ended up in the pockets of landlords, officials and the assorted grafters whom the existing social order was specifically arranged to favour, he said.

Prof. Galbraith said that the urgency which commanded the attention of the man today to remove poverty should also command the right approach. The assumption that there was a single explanation for poverty should be promptly abandened, he said.

ಯಜುರುಪಾಕರ್ಮ ೦—೪—೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦—೪—೦.

ಭಗವದಾರಾಧನ ೦—೬—೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಜಗದೀಶರಾಜಿಷ್ಣಸಂ"
ದಿಗ್ಗ್ರಂಥದಮೇಲಿನ ಉಪಕ್ರಮಣಿಕೆ. ೦—೪—೦.

Life of Saint Anantarya,
in English and Hindi. 1—0—0.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831. to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away: and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12

LIBRARY EDITION .... „ 8

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 27] Monday 16-4-1962 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

HINDU SUPERIORITY

COMMERCE AND WEALTH

(Continued from last issue.))

There is, however, conclusive evidence to prove that Solomon and Hiram got their peacocks from India. This evidence is the name which the bird received in the Holy Land. "The word for peacock in Hebrew is universally admitted to be foreign; and Gesenius, Sir Emerson Tennent, and Professor Max Muller appear to agree with Professor Lassen in holding that this word as written in Kings and Chronicles is derived from the Sanskrit language." [1]

In the Hebrew text the word for peacock is tuki, while the ancient, poetical, purely Tamil-Malayalam name of the peacock is tokei, the bird with the (splendid tail). [2]

Now, with regard to ivory, it was largely used in India, Assyria, Egypt, Greece and Rome. Elephants are indigenous in India and Africa, and the ivory trade must be either of Indian origin or African. But the elephants were scarcely known to the ancient Egyptians, [3] and Professor Lassen decides that elephants were neither used nor tamed in ancient Egypt.

In ancient India, however, as is well known, they were largely used and tamed. No description of a king s procession or of a battle is to be met with but elephants are mentioned in it. No chieftain was without his elephants. The elephant is an emblem of royalty and a sign of rank and power. The god Indra, too, has his "Airawat." Then, the Sanskrit name for a domestic elephant is ibha, and in the bazars of India ibhar was the name by which the elephant's tusks were sold. In ancient Egypt, ivory was known by the name ebu. Professor Lassen thinks "that the Sanskrit name ibha might easily have reached Egypt through Tyre, and become the Egyptian ebu. It is thus very probable that India first made Egypt acquainted with ivory. Strabo (RV. 37) says: "Ivory grows there (India)." Mrs. Manning says: "It is believed that by this name, or by words derived from it, ivory must have been introduced into Egypt and Greece. Although by what process ibha was changed into the Greek elephas, is not satisfactorily explained."

Though ivory was known in Greece before the time of Homer, who speaks of it as largely used, the elephant itself was unknown to the Greeks until the day of Arabella, where they saw Darius aided by war elephants with their drivers from India. It was here that the Greeks for the first time saw these animals armed with tusks, which were familiar to them in trade. They gave the name of elephas to the animal itself, whose tusks were known to them by the name. By this name also, Aristotle made the animal famous in Europe. We thus see that from India were first imported ivory and peacocks into Egypt, Greece, Palestine and Persia, and that the "Ophir" is no other than the Ahir tribe of India.

Direct evidence is, however, available now on the subject. The late Professor Bueler says: "The now well-known Baveru Jataka to which Professor Minayef first drew attention, narrates that Hindu merchants exported peacocks to Baveru. The identification of Baveru with Babiru or Babylon is not doubtful," and considering

1. Ancient and Mediæval India, Vol. II, p. 351.
2. Caldwell's Grammar of the Dravidian languages, p. 91.
3. Ancient and Mediæval India. Vol. II. 351.
4. Alterthumkunde, Vol. I. p. 354.

the "age of the materials of the Jatakas, the story indicates that the Vanias of Western India undertook trading voyages to the shores of the Persian Gulf and of its rivers in the 5th, perhaps even in the 6th century B C. Just as in our days, this trade very probably existed already in much earlier times, for the Jatakas contain several other stories describing voyages to distant lands and perilous adventures by sea, in which the names of the very ancient Western parts of Surparaka-Supar and Bharukaccha-Broach are occasionally mentioned." [1]

It would be interesting to many to learn that "it was in India that the Greeks first became acquainted with sugar." [2] Sugar bears a name derived from the Sanskrit. With the article the name travelled into Arabia and Persia, and thence became established in the languages of Europe. [3]

Mr. Maunder says: "In the reign of Seleucidæ, too, there was an active trade between India and Syria." [4] Indian iron [5] and coloured cloths and rich apparels [6] were imported into Babylon and Tyre in ships from India. There were also commercial routes to Phœnicia, through Persia, which will be mentioned later on.

We have already seen that India exported her merchadise to Egypt. Mr. Elphinstone says: "The extent of the Indian trade under the first Ptolemies is a well-known fact in history." [1]

In the book of Genesis we read that Joseph was sold by his brethren to the Ishmaelites come from Gilead, with their camels bearing spicery, balm and myrrh going to carry it down to Egypt." [2] Here, Dr. Vincent observes "we find a caravan of camels loaded with the spices of India and balm and myrrh of Hadramaut." Some suppose that myrrh used to be imported into Egypt by the Abyssinians, in whose country it largely grows. But the most conclusive proof of its importation from India is the name which it look in Egypt. Dr. Royle [3] observes that myrrh is called bal by the Egyptians, while its Sanskrit name is bola, bearing a resemblance which leaves no doubt as to its Indian manufacture. Silk, pearls, diamonds, calicoes, and other commodities of India were also imported into Alexandria in Egypt, which remained for ages the chief emporium of the Eastern commerce.

(To be continued.)

1. Jataka iii No, 339. Cowell's Combridge Edition.
2. Ancient and Mediæval India, Vol. II, p. 353.
3. See Lassen, p. 318.
4. Maunder's Treasury of History, p. 775.
5. "Phœnicians fetched iron with other merchandise from India."—Ancient and Mediæval India, Vol. II, p. 364.
6. See Heeren's Historical Researches, Vol, II, p. 272.

1. Elphinstone's History of India, Vol. I, p. 141.
2. Genesis, Chapter xxvii, v. 25.
3. Royle's Ancient Hindu Medicine, "Myrrh," p. 112.

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ಭಗವದಾರಾಧನ	೦–೩–೦.
ವಿಷ್ಣಾದ್ಯೈತಸಾರ, "ಜಗದೀಶ್ವರಾಜಪಿಷ್ಟಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸವಾಳಿ.	೮–೪–೦.
Life of Saint Anantarya, in English and Hindi.	1–0–0.

The Rationalist

SIR C. P. AND DISRAELI

Sir C. P. Ramaswamy Iyer, whom we consider the most estimable of contemporary Indians, has surprised us by certain remarks on the occasion of honouring a retired Journalist, Mr. N. Raghunath Iyer, Chief Assistant Editor of the "Hindu."

"It is news to us that Mr. N. Raghunath Iyer was "Chief Assistant Editor of the Hindu" all these years. We suppose Mr. S. Kasthuriranga Iyengar took Mr. V. S. Ramaswamy Sastry as the brother of Rt. Hon'ble V. S. Srinivasa Sastry, and Mr. V. S. Ramaswamy Sastry took in and left behind Mr. N. Raghunatha Iyer, and that he has been kept in a dark room and made to write colourless, diluted, dish-washy, boring and emasculated leaders, which never lead but always echo, never daring to hurt a man in office, but always seeking to prove that the "Hindu" is in his pocket!

That is not why G. Subrahmania Iyer started it, and S. Kasthuriranga Iyengar, like an adept trainer, groomed it into a sleek race-horse. The race-horse has now ended as a pack-horse, loaded with garish advertisements, and holding up moth-eaten writers like Lippmann and others.

The Press blazes its way into the Fourth Estate when it focuses its search-light on national affairs, uncovers the evils and demands their removal,—not with mealy-mouthed whining,—but with a heart of gold and a voice of thunder! The Hindu was a power when Kasthuriranga Iyengar let S. Rangaswami write its leaders,—be it under spiritual or spirituous inspiration,—and its flag got lowered when A. Rangaswamy Iyengar began to bask in politics, and reaching the era of nameless Assistant Editors, it is surviving like a stuffed crocodile in a taxidermist's show room!

Having once been the voice of the nation, it has now become the property of a family!

And Mr. Raghunatha Iyer is said to have filled a harmless role in it, and retired. We have no wish to disparage Mr. Raghunatha Iyer, and wish him joy of such accomplishments as he may have. The Sun, with all his glory is useful to the world if he comes out of the clouds and shines on it. If, instead, he stays behind the clouds and does not come out, he may as well stay beneath a grave!—No doubt the Sun's grave would have to be a big grave!

Speaking of Mr. Ragunatha Iyer, Sir C. P. Ramaswamy Iyer says, "In his vignettes and various matters of policy, he took a line which could be described as Disraelian. "Vighneshwara", Mr. Raghunatha Iyer's pen-name, approximated most closely to Disraeli, except that Disraeli was a vain man, and was fond of show, whereas Vighneshwara had to be searched with a lantern. Like Disraeli Vighneshwara had a devastating wit, etc."

Sir C. P. Ramaswamy Iyer, in his old age, like Dr. Sir Rabindranath Tagore, seems to have taken to painting, but unlike Tagore, to painting with both hands! He has painted with a white-wash brush in one hand and a tar-brush in the other! Seeking to white-wash Raghunatha Iyer, he has tarred Disraeli. That is unfair of Sir C. P. Ramaswamy Iyer, who himself may be compared to Disraeli.

Referring to Raghunatha Iyer, we think that, if instead of calling himself "Vighneshwara", he had called himself "Vyaghreshwara", he might have shone better. In

any case to compare him to Disraeli, is to compare the tortoise of the Mylapore tank with the whale of the Bay of Bengal!

Benjamin Disraeli, a discarded Jew, facing the serried ranks of Christian politicians including the venerable Gladstone, became the most spectacular British Statesman of the 20th century, and earned fame as one of the outstanding Prime Ministers of the Victorean Era.

Born a Jew, he had to fight out every step to attain his merited rank against the prejudices of an anti-semitic British public. To describe asserting your rights as "vain", and facing the battle of politics four-square as "showmanship," is not what one would expect from so benign and enlightened an appraiser as Sir C. P. Ramaswamy Iyer. It irks all lovers of fair thought, and irks us especially, as we have equally enjoyed and esteemed during 45 years both Sir C. P. Ramaswamy Iyer and Benjamin Disraeli, Earl of Beaconsfield.

Born in 1805, as son of Isaac Disraeli, author of "Curiosities of Literature", Disraeli wrote the brilliant novel "Vivian Grey", in 1826, entered Parliament in 1837, became thrice Chancellor of Exchequer between 1856 and 1868, Prime Minister of Great Britain in 1869, and again in 1874, was raised to the Peerage in 1876, and died in 1881.

In comparing Mr. Raghunatha Iyer to such a man, Sir C. P. Ramaswamy Iyer imitates Panini, of whom it is said "Shwaanam Yuvaanam Maghavaanamcochay", "ಶ್ವಾನಂ ಯುವಾನಂ ಮಘವಾನಮೂಚೆ": "He mentions in the same breath, a dog, a youth, and Indra, as words ending in N"!

In many ways Disraeli was like Abraham Lincoln, not so glaringly gaunt and rugged as Lincoln, but sufficiently enough to remind one of it. Lincoln was introspective and steadfast, but Disraeli was dazzling, brilliant, and masterful.

When still young he wrote brilliant novels, "Vivian Grey", "Conings by", "Endymion", "Lothair", which we came across in the Presidency College in 1914, and found inspiring.

When young Disraeli was introduced to Lord Melborne, Prime Minister, and Melborne asked him what he really wanted to be, Disraeli replied "I want to be Prime Minister." He entered Parliament in 1937, and when he rose to make his maiden speech, the members, prejudiced by his agressive Jewishness, would not let him proceed. He then said, "Gentlemen, I have begun several times many things, and have often succeeded at last. I will sit down now, but the time will come when you will hear me!" They heard him as Chancellor of Exchequer and Prime Minister!

(To be continued).

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೂರನೆ ರೋಡ್, ಮೈಸೂರು.

NOVEL VENTURE

Three years before the Second World War two enthusiastic women launched a novel venture in Britain in further education for girls.

Their main idea was to take intelligent girls of from 18 to 21 who had recently left about with a good general education and to turn them, within four or five terms, into "thinking friendly, tolerent people" through a course of training in many subjects of which they, because of youth, were necessarily ignorant.

They started in a London house with two pupils. Domestic staff and friends were enlisted to impersonate further students so that lecturers should not be embarrassed, and former colleagues considered the idea crazy and impractical and doomed to a quick death.

But last year (1961) their enterprise celebrated its 25th anniversary with a full house of 83 girls! More than 900 have taken its courses!

Students have attended from every country in Europe and the Commonwealth, from the United States of America and from many other lands. An experiment has grown into "a unique institution in the sphere of women's education," to quote "The Times", London.

The two founders were Miss Dorothy Neville-Rolfe, who had taught modern languages for four years, and Miss Margaret Godley, who had never taught, although she had done much social work abroad.

Their scheme was born of their own profound knowledge of girls and their problems. For some school-leavers, they knew, the immediate future was already mapped. The more highly talented went to universities to study for degrees. A few learned the surface social graces—expensively—at finishing schools!

The majority often settled for the poorly-paid, no-future jobs that their lack of training enforced, or simply waited for marriage. Only too often they had not the discrimination or knowledge to choose wisely.

This could be remedied, the pioneers decided, by filling the after-school gap with a period of tuition carefully chosen to counter for average girls' greatest weakness—a lack of interest in and knowledge of public affairs, the ways of the world and the ideas and lives of others in different spheres of life.

Even the best schools left a pupil largely ignorant of elementary politics, sociology and economics. Her appreciation of the arts was sketchy, like her understanding of recent European and world history. Her foreign languages were probably grammatical but stilted and uncertain in use. She was almost certainly tongue-tied when introduced to anyone outside her immediate sphere.

She was, in fact, still mentally a schoolgirl—educated but not yet fully civilised. For this reason the two pioneers named their new enterprise. "The House of Citizenship."

Its progress at first was slow and hampered by the war, but the post-war years brought a surge of interest in further education. Parents realised that "The House" provided the right training to fit their girls for modern life. Its population spread across the world. Before long there was a waiting list.

(To be continued)

Bound Volumes of the *Rationalist* of the ast 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS, F.R.E.S.,F.M.U. &C,

FOUNDER

International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakasha" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 28] Monday 23-4-1962 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

NOVEL VENTURE

(Continued from last issue.)

Today "The House" is firmly established in a beautiful and historic mansion, Hartwell House near Aylesbury, Buckinghamshire, England.

Each term 25 new girls arrive, the overlapping of newcomers and elder students being deliberate. "They help educate each other," says Miss Neville-Rolfe. "Arriving with strong opinions and prejudices, derived from parents or school-friends, they mellow with astonishing rapidity, when they meet with opposing ideas and feelings. The civilizing process has started."

All students take the main "Citizenship Course," which covers a wide field. They are thoroughly grounded on home and foreign politics and government and on social activities. They learn about the country's constitution and the complex "machinery" of administration that keeps it running smoothly. Local government is explained and illustrated; the widespread work of the voluntary societies and the opportunities they offer for fruitful effort is revealed. The general set-up of industry and commerce and Britain's part in a competitive world is made clear. Lecturers from many walks of life visit "The House"—business executives, politicians, ambassadors, Ministers, university professors, writers, painters even prison governors. They enter into discussions with the girls.

In their second term each pupil must write a considered paper on any subject which she chooses for research and study, in the fourth term, teaching is complimented by experience. The girls go out in pairs to do practical work and to learn "how the other lives."

Recently one couple took jobs in a jam factory, another as nursing orderlies and a third as waitresses in an inn. Their horizons are greatly broadened.

To gain confidence and fluency the students are also encouraged to give talks on many subjects to Women's Institutes and various clubs. Following the general citizenship course some girls branch out into specialised subjects of use in their planned careers, or study more of the arts, including English literature and English and European history.

A few years ago Miss Neville-Rolfe, now the principal since her partner retired, started a new short course during the normal spring holiday. It aims to turn out really first-class personal secretaries for business men—women who are not only skilled in office tasks, but who have a grasp of current affairs, are able to take responsibility and to organise their employers' entertaining, travel and other non-routine activities.

These 13-day courses, attended by women of from 29 to 50 have proved so successful that more than 80 prominent firms support them, paying the Rs. 520 fee for their employees or recruits.

"It is worth it", said one managing director. "A secretary who has learned how to address and organise the visit of an overseas customer in the right manner is a priceless asset. That alone justifies the fee!'

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

ABORIGINAL ATHLETE

A young aboriginal boy is Australia's hardest working athlete. He wants to be the first full-blooded aboriginal to represent Australia at an international games meeting.

He is 16-year old Leo Muir. Because of his age, most sports observers give him only a slight chance of becoming a member of Australia's team for the British Commonwealth Games to be held in Perth later this year, but they consider he has good prospects for the 1964 Tokyo Olympics.

In his short athletic career Leo Muir has become a member of the noted East Melbourne Amateur Athletic Club by invitation. One of his clubmates is Gary Holdsworth, Australian amateur senior sprint champion, who has joined with the club's coach to help the youngster as much as possible.

When he first started in athletics he took up javelin and impressed with a throw of nearly 161 feet! Now he has switched to short distance running. His fastest 100 yards so far has been 10·5 seconds!

If he keeps up the rate of development he has shown in the past few months, most sports observers believe he will be running for Australia in the 100 metres at Tokyo—to make history as the first member of his race to represent Australia, and possibly win a gold medal!

QUIZ

I

"The inverse of the centre of inversion with respect to any circle inverts into the centre of the circle inverse to that circle, and conversely, the centre of any circle inverts into the inverse of the centre of inversion with respect to the inverse circle."

II

"Let Peter Piper and Willie Woodchuck, respectively or conjointly, pick a peck of pickled pepper-corns, and chuck as much wood as a wood-chuck could chuck if a wood-chuck could chuck wood, then, if Peter Piper and Willie Wood-chuck, respectively or conjointly, picked a peck of pickled pepper-corns, and chucked as much wood as a wood-chuck would chuck if a wood-chuck could chuck wood, where is the peck of pickled pepper-corns and likewise the chucked wood that Peter Piper and Willie Wood-chuck, respectively or conjointly, picked and chucked?"

Will our young readers read this 2 or 3 times and repeat from memory? Ed.

ಮೇಲುಕೋಟೆ ಅಷ್ಟಾಕ್ಷರ ಮಹಾಯಾಗದ ಯಂತ್ರಗಳು.

ಪರಿಶುದ್ಧವೂ ಫಲಕಾರಿಯೂ ಪೂಜಾಯೋಗ್ಯವೂ ಆದುವು.

ಶ್ರೀ ಸುದರ್ಶನ ಯಂತ್ರ ಬೆಲೆ ೮--೦೦.

C/o

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು ೪.

The Rationalist

SIR C. P. AND DISRAELI

(Continued)

Continuing our remarks on Disraeli, it is chronicled that "it was due to his insight that the Conservatives passed the Reform Bill of 1867. In 1877 Disraeli went to the Upper House as Earl of Beaconsfield, and the following year attended the Congress of Berlin on the Eastern Question, from which he returned with Lord Salisbury bearing "Peace with honour." Nothing has more brilliantly vindicated his political sagacity than his acquisition of a preponderating influence for Great Britain in the Suez Canal, by the purchase of the Khedive's shares at a cost of £4,000,000. In 1880 the Liberals returned to power, but few would be found to deny that the present popularity of the Conservative party among the masses, and the imperialist ideals so prevalent now, are the heritage of Mr. Disraeli's prescience; and these two features have been rendered permanent by the "Primrose League" formed in his memory."

That is an English Chronicler's appraisal of Disraeli, 40 years after his death. Disraeli died in 1881. But Eighty years after his death, a eighty-two year old Indian venerable, who was less than 2 years old when Disraeli passed away; gratuitously holds him up to the world as "a vain man" and "fond of show"!

The comparison of Mr. Raghunatha Iyer with Disraeli was a "running amuck" comparison. By what occultism the ghost of Disraeli could be invoked in that suburban gathering of Madras, we do not pretend to know. But we do know that if Mr. Raghunatha Iyer had to be compared with others, Sir Ramaswamy Iyer had a host of Journalists at his fingers' ends. He could have been compared with Durga Das, A.S. Iyengar, Pothan Joseph, Kripanidhi, Frank Moraes, Khasa Subba Rao, or Karanjia, or with G. A. Natesan of the "Indian Review", Kamakshi Natarajan of the "Indian Daily Mail", Benjamin Horniman and S A. Brelvi of the "Bombay Chronical", Prakasam of "Swarajya", Lala Lajpat Rai of the "People", C. S. Ranga Iyer of the "Tribune", Sharma of the "Search-light", Motilal Ghose of the "Amritabazar Patrika", or Arabindo Ghose of "Vande Matharam", or Lawson of "Madras Mail", H. W. Smith of "Times of India", or Watson of the "Statesman", or Delane of the London Times, or Scott of Manchester Guardian, or W. T. Stead of the "Review of Reviews," or even Bharataratna Dr. C. Rajagopalachari of the "Kalki" and "Swarajya"!

These provided ample material for Sir Ramaswamy Iyer to compare Mr. Raghunatha Iyer with. But his imagination flew away, and brought him the blurred picture of a long dead politician from 4000 miles away to be held out as a set off to the local worthy!

Is Munshi not vain? Is Karanjia not fond of show? Is there any wife, any husband, any man, any student, who is not a little vain? Is there any one who is not fond of show? Is not the yarn-spinning at Delhi on Sarvodaya Day a show? When a man is elected to the Lok Sabha, is he not unutterably vain? When he gets down from the First Class compartment on a free pass, does he not want the whole train-load to see him getting down?

But vanity and show are not always to be derided. If a peacock struts about with its feathers spread people admire it. If a crow does the same thing, people laugh at it. If an ass is clothed in a lion's skin and tries to show off, people are amused. If a lion wears an ass's skin and comes out people despise it. When in 1914, on our way to College we used to see Mr. Kasturiranga Iyengar driving to his office in an open carriage drawn by two matched white horses, he made a pretty picture, and we did not consider him vain or fond of show. And we would say that if Mr. Raghunatha Iyer, "Chief Assistant Editor of 'India's National Newspaper'", did not feel vain, his Chief Assistant Editorship was in vain!

And if Winston Churchill, Lloyd George, Lord Curzon, Duke of Wellington, Gladstone, Pitt, or Benjamin Disraeli, did feel vain and sought to show off, we think they do not deserve to be posthumously decried for that. And we think that if Sir C. P. Ramaswamy Iyer or Dr. Radhakrishnan feel a little vain and love show, it would be foolish to criticise them for that!

Historically Disraeli has left behind an estimable picture. Some of his remarks which have come down are of lasting interest, and are not a little apt even today.

"There is a difference in the demeanour of the same individual, as Leader of opposition, and as Minister of the Crown. You must not contrast too strongly the hours of courtship with the years of possession!"

"Time is precious, but truth is more precious than time!"

"A precedent embalms a principle."

"There is a great difference between nationality and race. Nationality is the miracle of political independence. Race is the principle of physical analogy."

"The memory of a great name, the inheritance of a great example, is the legacy of heroes!"

"A great writer has said that peace is beauty in action. I say that justice is truth in action."

"The history of superannuation in this country is the history of spoliation. It is a very short history, for it may be condensed in one sentence: you promised a fund, you exacted a tax!"

"There are some members of Parliament who, though not present in the body, are still members of the House; independent of dissolution, of the caprice of constituencies, even of the course of time!"

"Ignorance never settles a question."

"You should never take anything for granted."

"Party is organised opinion."

"Change, change is inevitable in a progressive country. Change is constant."

"Parliamentary speaking, like playing on the fiddle, requires practice."

The Irish Church Bill fo 1868 he called "legalised confiscation, and consecrated sacrilege!" It is so apt to the legislation which Sir Ramaswamy Iyer will shortly recommend for religious properties here!

Of the Abyssinian campaign of 1868 he said, "They brought the elephant of Asia, to convey the artillery of Europe, to dethrone one of the kings of Africa, and to hoist the standard of Saint George upon the Mountains of Rasselas!"

That exemplifies his vivid, picturesque, and iridiscent eloquence.

Or this.— "As I sat opposite the Treasury Bench, The Ministers reminded me of one of those marine landscapes not very

unusual on the coasts of South America. You behold a range of exhausted volcanoes —not a flame flickers on a single pallid brow, but the situation is still dangerous. There are occasional earth-quakes, and, ever and anon, the dark rumbling of the sea!"

Or in 1873,—"For nearly five years the present Ministers have harassed every trade, worried every profession, and assailed or menaced every class, institution and species of property!"

Returning from the Berlin Congress in 1878, "Lord Salisbury and myself have brought you back peace,—but a peace, I hope, with honour, which may satisfy our sovereign and tend to the welfare of the country."

Earlier Lord John Russell had stressed the duty of securing the rights of nations by peace, and said, "But while we endeavour to maintain peace, I certainly should be the last to forget that, if peace cannot be maintained with honour, it is no longer peace!".

Today our own spokesmen, Nehru and Krishna Menon, are wedded to peace, but seem to consider it bigamous to be wedded to honour also!

We hope we have given our readers a picture of Disraeli as he really was. In dubbing him vain and fond of show, we think Sir C. P. Ramaswamy Iyer only sought to boost Raghunatha Iyer and not to traduce Disraeli, just as he meant no offence to Annie Besant when he charged her with abduction of J. Krishnamurthy in 1914.

Today we want editors with courage, insight, loftiness, and power of expression, and politicians, who are not slaves to catch-words, but brainy, well-meaning, sagacious, masterful, and good-humoured like Disraeli. But both our editors and politicians are of the type of Mr. Raghunatha Iyer,—some of them are even toadies and snobs,—and the nation is playing blind-man's-buff, while thinking that it is building up a heaven-reaching bee-hive!

G. R. Josyer,
Editor.

In the Armoury Room at the Kremlin, in Moscow, a remarkable automaton, made three centuries ago, has just been put into working order—and into walking order too, as it can move about 12 yards!

It is a clock set in a frame-work of people and animals. The centre piece is a chariot pulled by an elephant on which Bacchus, the god of wine, is asleep; two guards stand over him, and a hen has made its nest in his hair. When the clock chimes, the whole group comes to life: the guards turn their heads and look about them, the coachman raises his whip, the elephant rolls its eyes and starts to move. Bacchus wakes up, opens his eyelids and raises a cup to his lips, while the hen gives him a peck on the forehead!

This mechanical marvel used to be on show in the rooms of the Tsars and was much enjoyed by all guests.

ಯಜುರುಪಾಕರ್ಮ	೦—೪—೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦—೪—೦.
ಭಗವದಾರಾಧನ	೦—೬—೦.
ವಿಷ್ಣುದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೦—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR
"Sociology.", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu, Madras.**

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express, Madras.**

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"
A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12
LIBRARY EDITION .... „ 8

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad 1.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 29] Monday 30-4-1962 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

HINDU SUPERIORITY

COMMERCE AND WEALTH

(Continued from last issue.)

This trade was carried on from Myos Hormos, the chief port on the Red Sea, where the Indian fleet arrived. It is said that the articles were carried from here to Coptos, and thence to Alexandria on the Nile.[1] In the middle ages also, trade on an extensive scale was carried on between India and Egypt, whence frankincense, an article of perfumery, is said to have been imported from Egypt into India.[2] Periplus says that there was much direct intercourse between ancient India and Egypt.[3] Mr. Davies says: "But apart from this occasional intercourse, a constant trade was carried on between Alexandria and Western India. There was also an overland route through Palmyra."[4]

"It was by sea, and after Claudius, by the open sea, that the bulk of merchandise from Indian south-coast ports was carried to the Arabian marts and Alexandria.[5]

There was also an active trade between India and Greece. The mention of ivory by Homer and of several other Indian articles assign the trade a very ancient date. In addition to ivory, India also supplied indigo (as mentioned in Periplus) to Greece. The writer in Chamber's Encyclopædia (Vol. V, p. 557) says that indigo was imported into Greece and Rome from India, whence also the inhabitants of the former countries derived their knowledge of its use. In India it is called *nil*, whence is derived the *anil* of the Portuguese and the *neel* of the Arabs. Homer knew tin by its Sanskrit name. Professor Max Duncker says that the Greeks used to wear silken garments which were imported from India, and which were called "Sindones," or "Tyrian robes."

Rome appears to be one of the important cities in Europe with which ancient India had considerable trade. The chief articles exported from India, in addition to those already mentioned, are, according to Periplus,[1] cotton cloth, muslin, chintz of various kinds, cinnamon[2] and other spicery; diamonds, pearls, onyx stone, emeralds, and many other inferior stones.[3] Ctesias[4] adds steel, drugs, aromatics, calicoes[5] and lac[6]. Spicery appears to have been exported from India from the earliest times. Professor Heeren says: "India is the mother-country of spices, and from the most ancient times she supplied the whole Western world with that article.[7] Pepper was very largely exported from India in the time of Theophrastos,[8] who distinguishes several varieties of it. With pepper, its name also migrated through Persia to the West.[9] Mrs Manning says: "Nard or spikenard, cassia, calamus and what appears to be the bdellium of Scripture may be traced to India, where scents were early valued and carefully prepared."[10]

1. Encyclopædia Britannica. Vol. XI, p. 459.
2. Ibid p. 446.
3. See Heeren's Historical Researches, Vol. II, p. 300.
4. Davie's Bhagwat Gita, p. 195.
5. Journal of the R. A. S. for 1904, "Roman Coins."

1. Periplus, p. 28.
2. To Ctesias (400 B.C.) Cinnamon was known only by it's Indian name Karpion (Tamil Karupa).
3. Pliny's Natural History, xxxvii, i.
4. Indica, Chapter iv.
5. Encyclopædia Britannica. Vol. XI, p. 459.
6. Ctesias, Indica, Chapter, xxi.
7. Heeren's Historical Researches, Vol. II, p. 274.
8. Theophrastos: Historical Plant, IX, 22.
9. Sanskrit Pippeli, whence the Latin piper and pipper,
10. Ancient and Mediæval India, Vol. II, p. 353.

Roman coins in large quantities are found in places in Southern India, whence beryl, pepper, pearl and minerals were exported to Rome. Some of these are described by Mr. Sewell. "These hoards," he says, "are the product of 55 separate discoveries, mostly in the Coimbatore and Madura districts." [1]

Mr. Momensen in his "Provinces of the Roman Empire" (Vol. II, p. 301), says: "Somewhat further to the south at Kananor numerous Roman gold coins of the Julio Claudian epoch have been found, formerly exchanged against the spices destined for the Roman kitchens"

Trade with Rome assumed such proportions that later on large numbers of Romans came and settled in South India. Mr. Vincent Smith [2] says: "There is good reason to believe that considerable colonies of Roman subjects engaged in trade were settled in Southern India during the first two centuries of our era."

Of the products of loom, silk was more largely imported from India into ancient Rome than either in Egypt or in Greece. "It so allured the Roman ladies," says a writer, "that it sold for its weight in gold." [3] "The most valuable of the exports of India was silk, which under the Persian Empire is said to have been exchanged by weight in gold." [4] It is evident that "there was a very large consumption of Indian manufactures in Rome. This is confirmed by the elder Pliny, who complained that there was "no year in which India did not drain the Roman Empire of a hundred millions esterces (21,000,000).....so dearly do we pay for our luxury and our women." [1] The annual drainage of gold from Rome and its provinces to India was estimated by him at 500 steria, equal to about Rs. 4,000,000. [2] "We are assured on undisputed authority that the Romans remitted annually to India a sum equivalent to £4,000,000 to pay for their investments, and that in the reign of Ptolemies, 125 sails of Indian shipping were at one time lying in the ports whence Egypt, Syria, and Rome itself were supplied with the products of India." [3]

(To be continued).

1. Journal of the R. A. S. for 1904, "Roman Coins.
2. Early History of India, pp. 400, 401.
3. Encyclopædia Britannica. Vol. XI, p. 459.
4. Indian Shipping, p. 83.

1. Pliny: Natural History.
2. Encyclopædia Britannica, Vol. XI, p. 460.
3. Life in Western India (Guthrie), from Tod's Western India, p. 221. Strabo (ii, v. 12) saw about 120 ships sail from Myos Hormos to India.

MUSICAL FESTIVAL

Bidaram Krishnappa's Prasanna Seetarama Mandiram worthily celebrated Ramanavami Week by providing a rich feast of Music to the public of Mysore City. While the mornings were enriched by orthodox worship, the evenings were embellished by high-class Music by famed veterans like Mani Iyer, Balasubrahmaniyam, Alathur Brothers, Nataraja and Rangachari, and of course T. Chowdiah. While other Rama Mandirams in the city provided ample opportunities to local musical talent, the Prasanna Seetharama Mandiram, under the wise and capable management of Sri Vidwan Padmanabha Rao, was unique in enabling Mysore citizens to hear many of the star musicians of South India.

It was a happy thought of Bidaram Krishnappa to build so fine a Hall as a gift to his native city, and it is serving not only as a pleasure resort of the city, but also as a monument to his memory!

SIR M. VISWESWARAYA

C.I.E., LL.D., BHARATARATNA.

SOME LETTERS

Ballabrooie,
High Ground, Bangalore.
27th Dec. 1918.

Dear Sir,

I thank you much for your letter of the 15th instant and for your generous observations regarding my work in Mysore. I shall be very pleased to see you any day next week between 4 and 5 p.m., when I am in town.

Yours Sincerely,
M. Visweswaraya

G. R. Josyer, Esq. M.A.

*

London
12th Feb. 1920.

Dear Mr. Josyer,

I duly received your letter of January 1st and the two papers which accompanied it. I have read them with interest and I thank you for your courtesy in sending them.

With every good wish for the New Year.

Yours Sincerely,
M. Visweswaraya.

*

Miani House.
High Ground, Bangalore.
11th Jan. 1922.

My Dear Sir,

I am much obliged to you for your letter dated the 7th instant and the Encyclopædia of the Madras Presidency and the adjacent States kindly sent therewith.

The Encyclopædia seems to be the first attempt of its kind in these parts and should form a valuable book of reference for Southern India. The publishers are to be congratulated on their enterprise.

As I am leaving for Bombay I much regret I shall not be able to see you on this occasion.

I look forward to meeting you and Mr. Manickavelu Mudaliar on my return.

Yours Sincerely,
M. Visweswaraya.

To
G. R. Josyer, Esq. M.A ; F.R.E.S.

*

Bangalore.
24th May, 1922.

My Dear Mr. Josyer,

I shall be glad to see you any time between 3 and 5 p.m. on the 26th instant, if the date be convenient to you

Yours Sincerely,
M. Visweswaraya.

G. R. Josyer, Esq. M.A.

Bangalore,
27th July, 1922.

My Dear Sir,

I thank you for your letter of the 21st instant and the enclosures.

If convenient to you I shall be glad to see you any time between 3 and 5 p.m. on Saturday the 29th.

Yours Sincerely,
M. Visweswaraya.

G. R. Josyer, Esq. M.A., F.R.E.S.

*

Uplands, High Ground
Bangalore. 20th July, 1927.

Dear Mr. Josyer,

Many thanks for your letter of the 16th July and for the booklet kindly sent therewith. I look forward to reading the book.

Thanking you again for your very cordial letter,

I am
Yours Sincerely,
M. Visweswaraya.

G. R. Josyer, Esq. M.A., F.R.E.S.

*

Bangalore
10th Aug. 1922

My Dear Mr. Josyer,

I am sorry I have not replied to your letter of the 1st August. I have not got the latest information on the Kannambadi Dam. Your best course is to seek the help of the officers of the Public Works Department.

Should you wish to consult me, I shall be glad to see you any day I am in between 4 and 5 p.m.

Yours Sincerely,
M. Visweswaraya.

G. R. Josyer, Esq. M.A

*

Bangalore
31st May, 1923.

My Dear Mr. Josyer,

I am sorry to disappoint you with rererence to the prospectus you have kindly sent me with your letter of the 17th May 1923. For various reasons of a personal nature, I am unable to take any active share in your enterprise. and I have to content myself merely by wishing you success.

Yours Sincerely,
M. Visweswaraya.

Uplands, High Ground,
Bangalore 1st Nov. 1948.

Dear Sir,

I am indebted to you for your courteous letter dated the 28th October last.

You ask me whether I remember you. I have a distinct recollection of your place in the public life of Mysore as an independent critic of men and affairs. This impression is of a period during which I was in office in Mysore more than 30 years ago.

I am glad to learn you are writing the History of Mysore. I am sure anything you say in that respect will be of permanent value.

Your reference to my age and your assurance that I am still active and have not softened or visibly sunk, is gratifying. The truth is old age left its card on me a long time ago, but I have been saying—"Not at home"! I want to avoid senility and second childhood if I can, if my will power lasts.

With regards and all best wishes,

Yours Sincerely,
M. Visweswaraya.

* * *

Bangalore 1.
2nd June 1951

My Dear Sir,

I received a copy of the book "History of Mysore and Yadava Dynasty" kindly sent with your letter of the 25th May. I am greatly obliged to you for both letter and book.

You may not be aware that I was very ill last month for about three weeks, and was attended by two Doctors for some time.

I feel honoured by your invitation to perform so important a ceremony as the unveiling of a portrait of His Highness. But as I do not wish to risk another breakdown, I must ask you kindly to overlook my inability to accept it on this occasion.

With renewed thanks,

G. R. Josyer, Esq. M.A.
Mysore.

Yours Sincerely,
M. Visweswaraya.

* *

The letter of 1st Nov. 48 was in reply to our following letter:

28-10-48.

My Dear and Esteemed Sir,

I do not know whether my name has been effaced from your memory or whether it can recall it.

When your name was mentioned in connection with the Convocation Address. I wondered whether they were not taxing you too much. But when I tuned the radio and heard your bell-like voice and your unbroken performance of nearly an hour, I was astonished at your vitality and virility. Your physical capacities seem to be as much a marvel as your mental attainments.

When one pictures you, one or two other grand old men come before the mind's eye, John D. Rockefeller senior, and Bernard Shaw. But both Rockefeller and Shaw were out of public life, but you are still in the thick of the world's conflict. I pray that you may do what Mahatma Gandhi failed to do, and live up to 120 years!

I have been asked to write the History of Mysore, and am at the moment dealing with your regime. I am going through the volume of your speeches. They seem to be as timely today as they were 36 years ago!

Permit me to remain,

Yours very Sincerely,
G. R. Josyer.

SANSKRIT WISDOM

by

G. R. JOSYER. M-A., HONS, F.R.E.S..F.M.U. &C,

FOUNDER

International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 30-31] Monday 7-5-1962 & 14-5-62 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

SIR M. VISWESWARAYA

K.C.I.E., LL.D., BHARATARATNA.

LIFE SKETCH

"Perhaps the most remarkable figure in the contemporary History of Mysore, one very rare even in that of India, is that of Sir M. Visvesvaraya. There have been several in the annals of Mysore who have sent down their names and won from the admiring public the epithets "Capable" and "Talented". But none whose genius was so remarkable and of so arresting a nature as that of the one who holds the helm of the State now; none so ardent, so enthusiastic, so inspiring and so original.

He was born in 1861, of poor parents. His father knew Sanskrit and Medicine, two things which tend towards poverty, and two things which make life worth living. So Sir Viswesvaraya who spends crores now, like other great people who deal in crores, grew up poor. His early education was at Chikballapur, near Bangalore, and then at the Central College at the latter place. Passing B.A. in 1879, he went to Poona on a Government Scholarship and stood first in F.C.E. and L.C.E, winning the Berkley Prize awarded by the Bombay University. Then in 1884, he got the covenanted post of Assistant Engineer, and rose from rank to rank in the department of Irrigational Engineering in several districts of the Western Presidency. After various experiences, he became officiating Sanitary Engineer to the Government of Bombay, and two years later went on a tour through Europe and the more advanced parts of America. After the great disaster of the Musi, the Government of Hyderabad offered him, through the Secretary of State, the appointment of Special Consulting Engineer. So he returned to India in 1909 and in six months set all things right, and advised also as to the drainage of the Secunderabad Cantonment. In October 1909 he resigned his place in Bombay and was given the Special higher pension generally awarded for "exceptionally meritorious service". Just then he was offered the Chief Engineership of Public Works in Mysore, and he accepted it, and just two years later became Dewan of Mysore in succession to Mr. T. Ananda Rao. Two months ago, on the termination of his sanctioned period of office, it was extended by another term.

In 1903 Sir Viswesvaraya designed and constructed and patented a system of automatic gates at Lake Fife, near Poona City, and about the same time invented the "Block System of Irrigation", introduced since, into the Deccan and even parts of the State of Mysore. In 1904 he was deputed by the Bombay Government as a Representative at the Simla Irrigation Conference, and in 1906 was sent to Aden to advise the Committee of Settlement on Sanitary matters. For his work there, he got the K.I.H. Medal. For the Musi Reservoir Scheme, in 1909, the Government of His Exalted Highness the Nizam publicly gave him their thanks."

In 1912 Pradhanashiromani Ananda Rao retired and M. Visweswaraya was appointed Dewan. Thus from Chief Engineer he became the architect of the political economy of the State, the first Mysorean to become a Dewan after three generations, the faithless Dewan Venkappaji of the twenties of Mummadi Krishnaraja Wodayar's reign being the previous one. Incidentally he was also the first foreign travelled Dewan of Mysore. An

intelligence always alert to improve, an earnest sincerity of temperament, an ascetic devotion to duty, tireless endeavour constantly to improve himself and improve whatever came within his sphere of action, all these ennobling qualities, steeled up by contact with those stalwarts of Indian nationalism, Ranade, Gokhale, and Wacha, with whom he associated during his engineering career in Bombay, made his appointment the opening of a new chapter in the history of Mysore!

His remarks, "It will, I hope, not be regarded as an affectation of modesty on my part if I say that all I have wanted is opportunity for work, and that thoughts of personal advancement have not influenced my action in recent years. With the important duties now graciously entrusted to me by His Highness The Maharaja, I have all the scope for work that I may have ever longed for. I seek no further reward. The pleasure of working for a few years more, of serving my sovereign and my country, is enough for me. Their interests will be my constant thought, and their approbation, if I am able to secure it will be my best reward," in reply to a reference to further honours and rewards for him in a public address presented to him on his appointment as Dewan, show his quality as a man.

Sir Visweswaraya had distinguished himself as Engineer in Bombay, and was invited to Mysore as Chief Engineer by Dewan Ananda Rao. His coming was the coming of a live dynamo. He took every occasion to din into Mysoreans the comparative backwardness of their lot, and to urge them to improve themselves:

"Slackness is the worst curse of the country. At first sight, everybody seems to be taking an active part in some common toil; as a matter of fact several persons are looking on at the labour of one! The Public Works Department is not altogether free from this taint of slackness. We are too much accustomed to soft conditions. The number of working hours is fewer here than in Europe. There are more government holidays in the State than even in British India. Official employment is sought for because once a man gets into service, whether efficient or weak, wise or imprudent, he is practically sure of a competence for the rest of his life. Closely associated with slackness is lack of initiative. 'The more energy we put forth' said an eminent German to me, 'and the more we use our intelligence, the greater the pleasure, provided we do not overdo it to the point of fatigue.' With industry, and by studying technical books and papers, even men of mediocre talent can excel. But unless people consider slackness a disgrace, there is no hope of improvement," he admonished.

Again, "Our efficiency as a country depends not on our better position compared with our past, but on our progress in relation to the other civilised countries of the world, to the other members of the family of nations. For instance the percentage of the entire population actually attending school is as high as twenty-one in some of the advanced countries. In Mysore it is less than two and a half! The expenditure on education in advanced countries like the United States is as high as Rs. 12 per head. Our expenditure is less than As. 6 per head!" And, "We should dismiss from our mind the idea that any great work can be accomplished, that any reputation in the profession can be made, without drill, discipline, and iron labour!"

That was the characteristic of his Dewanship also. As Chief Engineer he organised a systematic development of irrigational and other public works. And he also urged the establishment of an Economic Conference for a thoroughgoing scrutiny of the State's economic conditions and for planning its

economic development. The originator of planned economy in the recent past was Russia after its revolution in 1917. But Visweswaraya had conceived planning for national economy a decade earlier than Russia, and was the first Indian to advocate its necessity! As Chief Engineer he had initiated it in the State, and as Dewan he organised and developed it. In that respect he was the economic Messiah of Mysore, and later on played the same role in the wider field of India.

Economic development became his sleeping and waking dream during his Dewanship. He urged officials to feverish efforts to that end, and from the platforms of the Economic Conference, Legislative Council and Representative Assembly he almost lashed the public with words for their insufficient response to his urgings.

"When nations so incomparably richer than ourselves, who already possess a connected scheme of national life, are thinking of reconstruction, are we, who have no prosperity at all worth mentioning, to sit still? Shall we remain content with our low standard of life and work, or adopt a policy of development and progress? If the latter, are the standards I have indicated too ambitious in the present circumstances of the country, or are they reasonable and practicable? If the answer to this question be also in the affirmative, you will agree that the present drift and traditional inaction should give place to a reasoned policy and a courageous initiative. We must begin work at once with a changed outlook and new ideals. In these days of open door, free communications and world competition, it would be unpardonable neglect on our part to omit to organise the resources and working power of our people in every walk of life."

And during his Dewanship of six years, from 1912 to 1918, he strove with a single-minded devotion, and the complete co-operation of His Highness the Maharaja, to secure the all-round development of the people and the State. In the field of agriculture, through the Agricultural Committee of the Economic Conference and the Department of Agriculture he fostered improved methods of agriculture and improvement of tanks and canals, and started the construction of the great Kannambody Reservoir Dam which was to bring 120,000 acres of dry land under irrigation. In the field of Education, steps were taken to increase the number of primary and middle schools considerably, as also to establish the Mysore University, and agricultural and Industrial schools, and Public Libraries, and a scheme for the award of foreign scholarships for post-graduate studies. In Industries and Commerce, the Industries Committee of the Economic Conference sought to give a fillip to old dying industries, made a survey of existing industries, and investigated the feasibility of starting new ones. The Industries and Commerce Department was set up, a Government Central Industrial Workshop and Weaving Factory were started, the production of silk and manufacture of silk-products was taken up under the auspices of Government, and Government help and advice were offered to enterprising members of the public who came forward to start new factories such as paints, hosiery, cotton-seed oil, chrome-tanning and others. Iron smelting as a first step to the production of steel in the State was started at the Bhadravathi Iron Works. The manufacture of Sandalwood Oil to cater to the International market was commenced, and proved most successful.

In the field of Commerce an organisation was set up for collecting statistics regarding trade, commercial correspondents were appointed in Bombay and Madras, a Chamber of Commerce was established, and the Bank of Mysore was inaugurated, under

Government auspices. The interior of the State was opened up by several new railway lines to the extent of 231 miles at an outlay of Rs. 85 lakhs.

And referring to His Highness's close interest in these matters he observed, "You will be glad to hear that His Highness's Government have made all reasonable financial provision for State aid required. His Highness The Maharaja has been pleased

to authorise us to announce that a sum of Rs. 5 lakhs per annum will be available for the next five years for loans and encouragement of industries generally. His Highness has also been very particular that funds should be provided for education to the fullest extent permitted by resources. As I was leaving Ootacamund to attend a Council meeting at Bangalore for the preparation of our budget for the coming year, His Highness said to me "Be sure you do not stint money for education." His Highness watches over your interests with an unceasing vigilance and solicitude, and I know His Highness's dearest wish is that the Government and the people should co-operate on a basis of common ideals and aspirations, and work with mutual goodwill, confidence, and hope for the future."

What the Mysore State owes to him as Administrator here has to be recorded in letters of gold. His was the work of establishing the Economic Conference, of securing the Supplementary Meeting of the Representative Assembly, and of extending the rights of the Legislative Council. His again were the village improvement scheme, the Restoration of the Minor tanks, the Development of the Malnad, Local Self Government, and Departmental Re-construction. His also was the work of winning in the Cauvery Reservoir controversy, and securing the surplus funds of the Bangalore Cantonment. To him

last of all, is due the extending of the cultivation beneath the Marikanive Tank, establishing the Mysore University, working out the Cauvery Reservoir Project, and advancing multifold the Railway communication of the State. He also got new treaty rights to the State from the Government of India. The vast undertakings for the economic development of the State are mainly due to his vigour and enterprise, ardour and recklessness of cost. And if anything should be done in the near future in the way of organizing the Social Activities of the State, that would also be to his credit.

What a splendid record of work this is! and what a terrible strain on him who worked! Sir M. Visweswaraya reminds one, of the stray batsman in the sporting columns of the newspapers, who comes into the field, and taking his place, scores an easy 'Century' while his predecessors were content to be stumped at the very outset, or idly touch off the ball for a few minutes from near the wickets. His achievements are gallant, and always great in conception, notable in execution, and remarkable in fulfilment!

His countenance is not massive, and his glance not fascinating. He is middle-sized, thin, unassuming, simple and modest. He is neat, grave, strict and remarkably scrupulous. His temperament is analytical and exact, and his statements of facts neither passionate nor ornate, but simply oracular. His speeches are like the steady flow of the river, or the calm breathing of the wind. His striking originality is evinced by the mechanical and economic inventions, theoretical or material, which stand to his credit. His disciplined life, and his steadiness of conduct make him irreproachable and enable him to enforce obedience even from the unwilling. We rarely see one who has such absolute freedom, such marvellous control over his feelings and passions. It is said that Sankara said that God could not be spoken of by any terms, positive or negative. So Sir Visweswaraya is not good-humoured, nor is he angry. He is not weak or sensitive, nor is he cold or hard hearted. He is not merciful, nor is he cruel. He does not weep for Social Reform and the condition of women, as many social reformers do. But his theories of it go farther than any of theirs. He seems the spirit of the twentieth century taken shape, and composed of no other qualities but *Justice, duty* and the idea of *national regeneration*!"

G. R. Josyer.
in "The Encyclopædia of South India" (1917), and "History of Mysore', 1951.

SANSKRIT WISDOM

by

G. R. JOSYER, M.A., HONS., F.R.E.S., F.M.U., &C.
FOUNDER
International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain

"Not only has Indian thought had resurgence in India itself from aeon to aeon, but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds; those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. *I shall quote a few of them.*

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State."

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY.

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR
"Sociology," "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu, Madras.**

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express, Madras.**

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"
A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up."

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART-PAPER EDITION .... Rs. 12
LIBRARY EDITION .... „ 8

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXII No. 32] Monday 21-5-1962 [PRICE 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

HINDU SUPERIORITY

COMMERCE AND WEALTH

(Continued from last issue.)

Arabia being the nearest of the countries situated to the west of India, was the first to which the Indian commercial enterprises by sea were directed. The long continued trade with Arabia dates from a very remote antiquity. "The labours of Von Bohlen (Das Alte Indien, Vol. I, p. 42), confirming those of Heeren and in their turn confirmed by those of Lassen (Ind Alt. Vol. II, p. 580), have established the existence of a maritime commerce between India and Arabia from the very earliest period of humanity." [1] Lassen also says that the Egyptians wrapped their mummies in Indian Muslin.

Agarthchides,[2] President of the Alexandria Library, who is mentioned with respect by Strabo, Pliny aud Diodorus, and who lived upwards of 300 years before the time of Periplus, noticed the active commercial intercourse kept up between Yemen and Pattala—a seaport in Western India, which Mr. Pottinger indentifies with the modern Hyderabad, Sindh. Pattala in Sanskrit mean a "commecial town," "which circumstance, if it is true," says Professor Heeren, "would prove the extreme antiquity of the navigation carried on by the Indus." [3] Agarthachids saw large ships coming from the Indus and Pattala.

Periplus, written by a great sailor who navigated the Red Sea, the Persian Gulf, the Malabar and Coromandel coasts and resided for many years at Broach, mentions "large Hindu ships off East African, Arabian and Persian ports, and Hindu settlements on the north coast of Socotra." It also says that the inhabitents of the Coromandel coasts traded in vessels of their own with those of Malabar.

The importance of trade was highly appreciated by the people of Kalinga—a Kingdom on the Eastern seaboard of India. Inscriptions "speak of navigation and ship commerce as forming part of the education of the princes of Kalinga." [1] Professor Max Duncker says: "Trade existed between the Indians and Sabœns on the coast of South Arabia before the tenth century B.C." [2]—the time when, according to the Europeans, Manu lived. In the days of Alexander, when the Macedonian general, Nearchus, was entering the Persian Gulf, Muscat was pointed out to him as the principal mart for Indian products, which were transmitted thence to Assyria.

That this trade was chiefly in the hands of the Indians up to the beginning of the last century is proved by what Mr. Cloupet, a not very ancient writer says: "The commerce of Arabia Felix," he says, "is entirely in the hands of the banias of Gujrat, who from father to son have established themselves in the country, and are protected by the Government in consideration of a certain import levy upon their estimated property." [3]

(To be continued.)

1. Hist. Anc, del Orient, Eng. edition, II, pp. 299, 301.
2. Geogr, Min. I, p. 66.
3. Historicrl Researches, Vol. II, p, 299.

1. Hunter'c Orissa, Vol. I, p. 197,
2. Duncker's History of Antiquity, Vol. IV. p. 156.
3. From the acconts of Mr. Cloupet in Allgem, Geogr. Ephem, for November 1810, p. 235.

EARTH NOT ROUND

Perhaps in the days of Columbus this bright young world may have been round, but today space scientists are discovering that this old earth of ours is succumbing to modern human failure—its getting a middle-age spread!

The earth, mentally pictured by almost everyone as a globe, is not that at all. It's flat at the poles, has bulges at the equator, and now the researchers are even saying that it has wrinkles! As one noted satellite developer put it, "The earth is really a prtty messy thing."

For many years, scientists have suspected that the earth is not a perfect sphere. It is known that the planet is flattened at the poles, and those who study it have felt that the earth is also a bit paunchy around the mid-section. But there never was any proof—until the satellites began to whirl into orbit.

By observing the motion of the Vanguard 1, John O'Keefe of NASA deduced that the earth is pear-shaped. This concept was confirmed and enlarged upon by scientists at the John's Hopkins University's Applied Physics Laboratory, which is in charge of the Transit satellite programme for the United States Navy.

The Transit satellite, which will provide an all-weather navigational system for ships and planes, obviously require the utmost accuracy in tracking, and are extremely sensitive to irregularities in the shape of the earth.

After the second successful launch of a Transit satellite, Dr. Robert Newton of Johns Hopkins showed that it is possible to compute not only that the earth is slightly pear-shaped, but that there are wrinkles in the bulges.

The third Transit, named IV-A, produced more definite information concerning the shape of the earth. Dr. Newton and his associates believe the IV-A gives them conclusive proof that the earth has an elliptical contour at the equator. Their calculations show a 500-foot bulge in the Atlantic Ocean, and a comparable one in the Pacific, both along the equator. Therefore, the equator is not a circle, but an ellipse, with one axis 1,000 feet longer than the other.

Although it is generally egreed that the equator is elliptical, some experts on geodesy (the science of measuring the earth) feel that a bulge as large as that computed by the Hopkins group would be more than the earth could support. But the Transit scientists continue to make daily observations and calculations, and day after day, the result is the same—a 1000-foot bulge.

Imre Izaak of the Smithsonian Astrophisical Observatory has announced that optical observations of satellites indicate an ellipticity of the earth's equator with the long axis as much as 1,000 feet longer than the short one, which agrees with the Transit findings.

Dr. Richard Kershner, head of the Transit project, which recently launched its fourth successful satellite, says that within a year he and his associates will be able to map the shape of the entire earth completely and accurately with the aid of the Transits now aloft.

ಯಜುರುಪಾಕರ್ಮ	0–4–0.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	0–4–0.
ಭಗವದಾರಾಧನ	0–2–0.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	2–4–0.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

The Rationalist

14th

In compliance with Government's direction that the 30th day of Sri Visweswaraya's demise be observed State-wide, the President of the City Municipal Council, Mysore, called a Public Meeting on the 14th inst in the Town Hall, under the Chairmanship of the Divisional Commissioner, Sri B. Beerappa, I.A.S. Requested to speak on the occasion, Sri G. R. Josyer, observed in the course of his speech,

"He came to Mysore as Chief Engineer and Chairman of the Economic Conference in November 1909, became Dewan in November 1912, and retired in December 1918".

"I had the pleasure, and honour, of meeting him early in 1910. My father had started the first Steam Oil Mill in Mysore, which has given its name to the Oil Mill Street, east of Subrayan Tank. He applied for aid to the Industries Board, and Chairman Visweswaraya had fixed a day for inspection. I was a student, had gone there, and was sent to watch at the end where the street meets Narayana Sastry Road near Anathalaya. He came, was lead to the Mill, scrutinised the equipment, asked questions, and said, "ನಿಮ್ಮ ಮಗನ ಕೈ ಜಿನ್ನದ ಬಳೇನ ವಸಾ ಆ ದುಡ್ಡನ್ನು ಹಾಕಿ, ಆಮೇಲೆ ನಾವೂ ಕೊಡ್ತೀನಿ".—I wore 2 bangles on my wrists, not full gold, but copper rod covered with gold foil. The gold might have weighed 2 tolas, worth then Rs. 25 per tola, not Rs. 145 per tola as now! Mr Visweswaraya mistook them to be costly. The bangles were not sold, no loan was taken, and the Oil Mill later passed into other hands"....

"In 1916, having finished my course in Madras, I was in Mysore. and was one evening conversing with old Mr. V. N. Narasimiengar, retired Palace Controller, in his bungalow upstairs in 100 feet Road, when old Mr. M. Venkatakrishnaiah slowly came up, and after greetings said, "Dewan Visweswaraya desires to set up a Civic and Social Progress Association for the State; you must be President for this City branch. So Mr. V. N. Narasimiengar became President and Mr. Venkatakrishnaiah and I were General Secretaries. We started a journal, "The Mysore Social Review", and after some spade work, on 3rd June 1917 the First Mysore Civic and Social Conference was held in the Rangacharlu Hall, H. H. The Yuvaraja inaugurating it, and Dewan Visweswaraya presiding."

"Next year he appointed the first batch of 36 Probationers for the various Departments, and put me with Appaji Gowda and others—into the newly started Industries and Commerce Department I left the service as uncongenial in 1922, and tried to found the "Karnataka and All India Insurance Company" and a daily morning paper for Bangalore, "The Guardian." I began to have interviews with Sir M. Visweswaraya. At one of them I said, "I am starting a Daily Paper for Bangalore, Sir". He asked, "What Capital?" "6000". He said "Make it Rs. 30000, and you will be nearer the mark!"

"After another interview, as I was going up to my cycle, the Duffadar, hastened to me and said, "ಅಪ್ಪಣೆ ಯಾಗ್ತಿದೆ". When I went back to him, Sir Visweswaraya graci-

ously asked, "Will you take tea, Mr. Josyer". It was a charming gesture and a sign of high approbation!

"Gentlemen, have you thought why Government have wanted you to observe today? Not that the Government has turned religious! They want the public to think respectfully of the departed great man,—the greatest Mysorean of these 60 years,—get inspired by his life and teachings and act up to them, each man in his own field"

"I suggest that the Municipal Council might commemorate Sir Visweswaraya by renaming the important Sayaji Rao Road as "Visweswaraya Road", and unveiling in the Town Hall a full sized portrait of Sir Visweswaraya in Dewan's dress, with the motto, "Drill, Discipline and Iron Labour."

TO THE MOTHERLAND

A Poem

by

Annie Besant.

Awke! Arise!
Thou hast slumbered too long.
O Lord of the wise,
Of legend and song.
For past is night's sorrow,
The Eastern skies borrow
The light of tomorrow
To flash on thine eyes.

Arise thou and save!
Put on thine old strength.
O Land of the Brave,
Bethink thee at length.
Thou hast slumbered for years
While thy children in tears
Appealed to deaf ears,
To India—a slave.

Awake and make flee
That dream of the night.
O Land of the Free,
The East is alight.
Thy sons, all aflame
With their pride in thy Name,
Have sunk that past shame
In the depths of thy sea

O Mother Eternal,
Thy sons bow before thee.
Crowned Wisdom Supernal,
The Nations adore thee.
The Word hath been spoken,
Thy chains are all broken,
And thou the world-token
Of Union Fraternal.

BEST SELECTIONS FROM THE SPEECHES & WRITINGS OF

ROBERT INGERSOLL

"The finest orator of the English tongue on this globe of ours."

General Husted proclaimed, "In purity of style, in poetic expression, in cogency of statement, and brilliancy of rhetoric, Ingersoll stands unrivalled. As effective as Demosthenes, as polished as Cicero, as ornate as Burke, as scholarly as Gladstone, the Orator, in surpassing others, has now eclipsed himself!"

Popular Edition;—Attractive get up, bound in one volume Rs. 10-0-0 net, two volumes Rs. 12-0-0 net.

COMMON LANGUAGE

Sri M. V. Tirumaliengar (aged 88) writes:

A common Language for our country is a commonplace topic voiced by all sorts of persons, politicians, scientists, philosophers, linguists, etc., as well as those who are none of the above and are called "laymen" and each one of each of such groups is a unit of the democracy of the democratic Government of India which has now a recognised constitution with two houses of Parliament called The Loka Sabha and the Rajya Sabha.

This constitution recognises not less than 16 different languages spoken in different parts of the country e.g. Gujarathi, Marathi, Hindi, Bengali, etc., in the Northern parts of the country, all of which are derived from Sanskrit, which is now defunct, and Tamil, Telugu, Kanasese and Malayalam in the southern parts, and English, which is known to a considerable percentage of the people inhabiting the regions where the above other languages are spoken, which are called "the regional languages".

Now a language is such that it consists of two distinct parts, namely spoken language and written language.

A spoken regional language is such that it consists of what are called "Phonetic" symbols.

Again the spoken language is such that the children of the people of the regional language learn that language from the cradle without any tution, from any other source; whereas the phonetic symbols of an alphabet have to be learnt by the child in a school "by rote", that is, by repeating the symbols several times until they are fully memorised.

Such schooling has to be under a teacher who, in his or her turn, learnt it from a teacher similarly.

Thus then, a child of a regional has to be "educated" in the Phonetic symbols of its regional.

If now a common script is evolved which can assimilate the phonetic symbols of the alphabets of each of the Languages, it can be made the required Common Language of India.

There now remains the question of a common script for the Indian alphabets.

Now it is well known to the English knowing scholars of the Indian Units of Democracy that the English language consists of 26 letters A to Z called Capital Letters, and a to z called small letters; and of these only 5 are recognised to be "vowels", namely a, e, i, o, u, each of which has several phonetic sounds as evidenced by the foot notes on each page of a recognised English Dictionary such as "The Pocket Oxford Disctionary".

The remaining 21 phonetic sounds are the symbols of consonental sounds which again have to be indicated by familiar sounds in well known words of the spoken langnage.

The above explanation will show the advatage of adopting the English script which is also known as the Roman script.

And no other Indian language has yet developed to this stage. Thus the common script for the Common Language of India (if there is to be one at all) has to be the English script, in which also the Indian constitution is written and read.

If now any unit of the Indian Democracy, which is no other than the adult enfranchised male or female of above 18 years of age, cavals at the name, he or she, can at once, be treated as a foreigner to the country and dealt with according to the Laws of The Indian Constitution.

Thus will the first hurdle of the bug-bear of a common language for India be surmounted.

Also if the goal of a Common Language be taken up by a central organisation such as The United Nations by creating a branch to deal with the problems arising in the attempt to reach the goal and be called "World Language Organisation" or "W.L.G." for short, in the same manner as the "W.H.O." which deals with "World Health Problem", our country, India, would have become an intelligently integrated India.

And the Language too could become the "Esperanto" of the World.

M, V. Tirumalai Aiyangar, BA., B.E.
(Madras.)

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS, F.R.E.S., F.M.U. &C,

FOUNDER

International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY.

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831. to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12

LIBRARY EDITION .... „ 8

Printed at the Coronation Press, Ghanaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 33] Monday 28-5-1962 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

HINDU SUPERIORITY

COMMERCE AND WEALTH

(Continued from last issue.)

Egypt was not the only part of Africa with which the Hindus traded in olden days. The eastern coast of Africa called Zansibar and the provinces situated on the Red Sea carried on an extensive trade with ancient India. Myos Harmos, as has been stated before, was the chief emporium of Indian commerce on the Red Sea. Of the trade with Zansibar, Periplus gives us pretty full information. After enumerating the commercial stations on the coast as far as the promontory of Rhapta, now called Delgado, which was the most southerly point of his geographical knowledge and after describing their mercantile relations with Egypt, he continues: "Moreover, indigenous products such as corn, rice, butter, oil of seasamum, coarse and fine cotton goods, and cane-honey (sugar) are regularly exported from the interior of Ariaka (Conkan), and from Barygaza (Baroucha) to the opposite coast." [1]

This trade is also noticed by Arrian, who adds that "this navigation was regularly managed." Professor Heeran thinks that the trade with the gold countries of Africa will serve to explain the great abundance of this metal in India.

The African trade, too, was in the hands of the Hindus. Periplus [2] calls our attention to the fact that the banians of India as well as merchants of Greece and Arabia, established themselves at Socotra, [3] near Gulf of Aden, beside the Cape of Guardafui. Professor Heeran [1] says it is a well-known fact that the banians or Hindu merchants were in the habit of traversing the ocean and settling in foreign countries. The fact that thousands of Hindus from Gujarat and its neighbouring provinces are even now found settled in the eastern districts of Africa, proves that in ancient times Indians in large numbers had settled in Africa for purposes of commerce.

The Eastern countries with which ancient India traded were chiefly China, Transgangetic Peninsula and Australia. Professor Heeren says that "the second direction which the trade of India took was towards East, that is, to the Ultra-Gangetic Peninsula, comprising Ava [4] Mallaca [5] etc., etc. The traffic with these countries would, of course, be carried on sea only, though the transmission of goods across the Bay of Bengal could not be attended with much difficulty." [6]

J. Kakakusu says: "That there was a communication or trade between India and China from about 400 A.D. down to 800 A D. is a proven fact. Not to speak of any doubtful records we read in the Chinese and Japanese books, Buddhist or otherwise, of Indian merchant ships appearing in the China Sea; we know definitely that Fahien (399-415 A.D.) returned to China via Java by an Indian boat.....and further in the Tang dynasty an eyewitness tells us that there were in 750 A.D. many Brahman ships in the Canton River." [7]

(To be continued.)

1. Periplus, p. 8.
2. Periplus, p. 17
3. It was formerly called the island Dioscorids.

1. Historical Reserrches, Vol. II.
2. Its Sanskrit name is Auga, which is noticed in the Ramayana.
3. Col. Wilford interprets the Sanskrit Ysmala by Mallaca. See Asiatic Researches, Vol. VIII, p. 302.
4. Historical Researches, Vol. II, p. 296.
5. Journal of the R.A.S., Great Britain and Ireland, Octr. 1905, p. 812.

OCEAN'S VAST FOOD

In one of the finest residential areas in Kiel, the northernmost state capital of the Federal Republic of Germany, there is a building looking defferent from the surrounding villas and residential houses only by its many gables. Hardly any casual passer-by, however, would assume that this building houses scientists engaged in work of world-wide significance: the Institute for Oceanology and Oceanography of the Kiel University, a unique institute in all of Germany. However, anyone entering the building will see portraits of famous scientists on the walls and begin to know a little of the great tradition and importance of the work that goes on in this building. It is here that Professor Dr. Johannes Krey, the head of the Plankton Laborary works with a 14-person plankton-research team.

"One of the team will always be absent; he will work somewhere in Venezuela, perhaps, or off the coast of Australia, in the Islandic waters or anywhere in any ocean. For travelling is part of our profession", said the modest 50-year-old scientist, although he had to apologize for the travelling extravagance of his co-workers. Such research trips are by no means pleasure. They are strenuous work. By means of a special equipment innumerable samples of water have to be withdrawn from the oceans, up to 36,000 feet deep. In this manner science obtains the material so valuable for ocean research. In the laboratories aboard research vessels, and on land, analyses of the material collected will follow Sometimes it will take many decades of work until the results of any one expedition have been fully evaluated. The reason for that state of affairs is that there are not enough government-paid researchers in the Institute. In the innumerable samples, many millions of particles float aboat in one litre of ocean water. These will be filtrated and distilled. What will remain is hardly visible to the naked human eye. In this Kiel Plankton Laboratory, however, according to methods that have been worked out partly by Professor Krey himself, by means of such instruments as the particle-size analyzer, and the electrodolorimeter, the content in the ocean water of salt, oxygen, phosphorus, protein and chlorophyll will be determined. By preparing hundreds of diagrams and data sheets the Keil oceanographic researchers have found out that the density of plankton cultures in oceans will depend both on the exchange between waters from the deeper recesses of the ocean and the surface waters, and on the annual fluctuation due to the seasons. Areas with a large organic primeval reproduction have made science conclude that there must be great riches in fish in such areas. However, there are also deserts in the ocean, like the Sargasso Sea between the Azores and the West Indies, where hardly any living organisms can be found. By using echo-sounding equipment, however, the Keil research team has found out that there every evening xooplankton will come up to the surface waters that will again sink into the deeper recesses of the ocean during the day. In all areas where plankton will collect, the so-called intermediate regions of the oceans, according to the views of Professor Krey, are the future ranges for ocean fisheries. Fishing in the intermediate ranges will increasngly replace ground-net fishing methods.

The research results of the German ocean biologists and oceanographers not only serve the purpose of improving the results of the fishing industry, but aim in general at improving healthy nutrition of mankind from the oceans. Nothing will ever be lost in the sea, says Professor Krey. This has been proved, above all, by the very small sedi-

(Continued on page 6)

The Rationalist

MOSCOW AND SANSKRIT

In the Soviet Union Sanskrit is studied at the State Universities of Moscow. Leningrad and Tbilisi and the Institute of Oriental Studies of the USSR Academy of Sciences. Soviet Sanskrit studies follow the traditions established in old Russia.

In Leningrad University these traditions are connected with the works of I Minayev and his followers, E. Obermiller, S. Oldenburg and F. Shcherbatsky. Sanskrit was studied as a branch of Indology. It was for many years taught by Prof. Shcherbatsky, who insisted that its teaching must be based on classical Sanskrit works. Conversely, Academician A. Barannicov, who considered Sanskrit fundamental to the study of modern Indian languages, paid special attention to Vedic Sanskrit. Since 1937 the chair of Sanskrit has been occupied by Prof. V. I. Kalyanov. At the Department of History, Sanskrit classes were conducted for several years by Prof. V. S. Vorobrow Desyacovsky.

In the Indian section of the Department of Oriental Studies, Sanskrit is studied all through the five-year course. In the first year the study is based on the text-book of Buhler. The students study extracts from Vedic and classical works, from the Meghaduta and the plays of Kalidasa; in later years, they study the Arthashastra. Practical studies are combined with Sanskrit grammar and linguistics. Thus, in his later years, Academician Barannikov delivered lectures on ancient Indian literature, comparative and historical grammar of Indian languages and the fundamentals of Indian poetry.

Sanskrit studies at Moscow State University are associated with the educational and research work of P. Petrov, F. Fottunatov and V. Porshezinsky. Both Vedic and classical Sanskrit were studied at the department of comparative and historical linguistics of the Faculty of Philology. After the October Revolution, Sanskrit studies were continued by M. Peterson who lectured in the language at the Faculty of Philology from 1922, with intervals, and every year from 1942 to 1953. Sanskrit was taught for some time by R. Shor, and since 1951, by the author of this article, whose elementary Course of Sanskrit is one of the basic textbooks. The course of Sanskrit is optional.

Two Master of Science theses in Sanskrit were presented at the Faculty of Philology, one by this author in 1951 on the subject, "Word Compounding in Vedic Sanskrit," and the other in 1956 by T. Yelizarenkova on the subject, "Verb Classes in Rig-Veda." Moscow University scholars have to their credit several studies on Sanskrit, such as M. Peterson's "Formation of Aorist Bases in Ancient Indian and Other Indo-European Languages" and "Verbs of Speech in Sanskrit."

With the establishment in 1956 of the Institute of Oriental Languages of Moscow University, the study of Sanskrit developed and expanded considerably. Sanskrit became obligatory for students specializing in Hindi and Indian literature and history. Practical knowledge of modern languages is combined with comprehensive theoretical studies. Lessons in Sanskrit are conducted parallel to, and in close connection with, other courses in Indology, such as Indian philology and the history of Indian languages. Work on a Sanskrit reader is proceeding at the Institute.

Research work in Sanskrit is carried out at the Moscow and Leningrad Universities and the Institute of Oriental Studies of the

USSR Academy of Sciences. The Institute of Oriental Studies is engaged in translating and publishing works of Sanskrit literature. Thus, the first book of Mahabharata, translated and annotated by V. Kalyanov, was published in 1950. An annotated translation of Arthashastra has been prepared. This work was begun by a group of Indologists headed by F. Shcherbatsky and has now been completed by V. Kalyanov. A translation of Jatakamala, or the Exploits of Bodhisattva, begun by Academician Barannikov, has just been completed by O. Volkova. The Institute has also prepared a collection of articles on Indian languages, including two on Sanskrit.

Interest in Sanskrit has been heightened by the appearance in recent years of several translations of monuments of ancient Indian literature. Thus, in 1955-56, were published B. Smirnov's translations of Nala and Damayanti, the episode of Savitri and Satyavan and Bhagavadgita.

In 1958 a new translation of the fables of Panchatantra by A. Syrkin was published. (The first translations of excerpts from the work appeared in 1930).

Work is being completed on translations of ancient Indian philosophy which is being prepared for publication by the Institute of Philosophy of the USSR Academy of Sciences.

V. Noohergina.

TRIBUTE FROM LEBANON

Mr. Kamal Jumbalt, Home Minister of Lebanon, told pressmen recently that it would be "most interesting" to make a comparative study of the teachings of great spiritual leaders of different faiths.

Mr. Kamal returned to the capital on Sunday after a ten-day stay at Edayaranmula in Alleppey District, 75 miles from Trivandrum where he paid homage to his "gurunathan," a Hindu saint of Kerala.

Mr. Kamal has been regularly visiting Trivandrum since 1951 in "pursuit of truth."

Mr. Kamal said: "Everywhere materialism is growing. It must be balanced by spiritualism in order that people become truly human."

He thought that a study of the teachings of great sages of India, Greece and other countries would bring about a "rapprochement and better understanding among all religions and men."

He said that the spiritual tradition had been well preserved in India, particularly in the South, "India is the treasure house of spiritual traditions." But he thought students and intellectuals in India were not keen on pursuing the religious aspect.

BEST SELECTIONS FROM THE SPEECHES & WRITINGS OF

ROBERT INGERSOLL

"The finest orator of the English tongue on this globe of ours."

General Husted proclaimed, "In purity of style, in poetic expression, in cogency of statement, and brilliancy of rhetoric, Ingersoll stands unrivalled. As effective as Demosthenes, as polished as Cicero, as ornate as Burke, as scholarly as Gladstone, the Orator, in surpassing others, has now eclipsed himself!"

Popular Edition;—Attractive get up, bound in one volume Rs. 10-0-0 net, two volumes Rs. 12-0-0 net.

FOOLISH PLANR

The Union Minister of Shipping said in Parliament the other day that the Government were examining proposals submitted for building hotels and motels around Delhi. He added that there was great scope for motels as an emenity for tourists travelling by car. The frequent references by those at the helm of affairs in the Tourist Department at the centre make one feel that the Government of India are taking the utmost interest in providing facilities for tourists. However, if this is examind a little more closely it is found that the elaborate mschinery of the Tourist Department is only formulating suggetions and proposals which, if they are to de effected, have to be implemented by other departments of the Government. For instance, if internal tourism is to be stepped up, facilities are to be provided by the railways and other transport organisatioes: while living accommodation is the look out of the private sector. All that the Tourist Department does is produce publicity materials and provide guide services, which again are not so very helpful or cheap for internal tourists. And above all, they have a phobia for foreign tourists on the plea that they bring in foreign exchange. All this seems to be like putting the cart before the horse.

There is imperative need for developing internal tourist traffic. This is possible only if the railways and roadways work in a co-ordinated way, while local bodies should pursue the qusetion of providing facilities including rest houses etc. Motels are excellent imported ideas but the basic fact remains that there are not so many motor cars available in the country. And the vascillatory policy of the Government with respect to automobile manuacture coupled with the restriction on imports of cars have resulted in keeping the number of motor vehicles at a minimum. Now one hears of the State Trading Corporation assuming the functions of a second-hand motor car dealer. Possibly, the motels referred to in Parliament would be built for the Works and Housing Ministry and leased out for tourists travelling by motor cars hired out by the S.T.C. May be the motels are Parkinsonian appendages!

Bangalore. A. H. Lalitha.

(*Continued from page 3.*)

mentation on the ocean. The bottom of the sea grows only between one thousandth and one hundredth of a millimetre every year. Mankind, however, at present removes only 0·1 per cent of the total ocean production by fishing. Professor Krey is now engaged in studies devoted ro the problem of what happens to the reminder of the circulation of ocean matter and organisms, and how the riches of the ocean can in future be better utilized for the nourishment of the ever increasing population of this earth.

MAHARAJA BHOJARAJA'S SRINGARA PRAKASA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

FIRST VOLUME Rs. 25/-

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS. F.R.E.S.,F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY.

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

'Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work." ART - PAPER EDITION .... Rs. 12

"A work of international interest." LIBRARY EDITION .... " 8

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 34] Monday 4-6-1962 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

THE SECRET

Explorers and prospectors still continue today a search in Swaziland that has gone on for sixty-five years. It is nothing less than a search for eternal youthfulness for women.

At the turn of the century, Magistrate Wilson, a Government mining commissioner in the Transvaal, was sent to look around Swaziland to gauge the people's feelings regarding possible annexation by the then Transvaal Republic. Wilson was at once struck by the young appearance of the women wherever he went!

The Paramount Chief Umbandine explained that this was due to a secret possessed by his medicine man Trala and him alone. "Not even I know the secret," said Umbandine. "It is passed down from father to son."

When our girls are sixteen, Twala gives them a mixture which he makes up in the mountains. They then get a further mixture every ten years and never grow old in appearance!

Startling proof of this claim was given to Wilson when, with a friend, Dr. Norman Baker, they submitted a friend for treatment. She was Mrs. Stella Ventner, a widowed mother of nine children, whom both men had known for years.

The effect of the treatment was unbelievable. Not only did Mrs. Ventner look like a girl of twenty-five again, she felt like it, too. Wilson and Baker offered Twala Rs. 6 lakhs for the secret, but were told: "The secrets of Swaziland cannot be sold." So, some time later, the two men encamped in a spot which they believed Twala would have to pass in order to obtain his secret herbs. So intent were they upon tracking him that they did not see a leopard crouching upon a branch of a tree until it leapt upon Baker and started mauling him!

Wilson killed the leopard with a single shot, but Twala heard it and was so outraged at what he considerered the white man's treachery that he started pelting them with rocks.

In self-defence Wilson fired a shot to scare off the medicine man, but, in his haste hit him in the breast and killed him instantly. Twala, who had no son, had been seeking some confidant to whom he could pass on the secret of eternal youth.

When she died at the age of ninety, Mrs. Ventner was described as looking like thirty-five! No wonder, then, that the search for Twala's magic potion still continues.

ALWAYS GOLF

The Turnesa brothers, well-known golfers, grew up as caddies at the country club where their father worked as the greenkeeper. When it looked for a while as if Joe Turnesa was going to win the U.S. National Open of 1926, club members rushed up to Joe's father, who was on his hands and knees on the sixteenth green rooting out weeds, and yelled, "Mr. Turnesa, Joe's winning the National Open!"

Mr. Turnesa glanced at them coldly and turned back to the weeds. "Why wouldn't he?" he said. "He's never done anything all his life except play golf!"

LIFE-TIME BOOK

Jessica Mitford, author of "Hons and Rebels", told this story about her father, Lord Redesdale:

Father had an enormous library. It had come down through our family for generations. But he never read a book! I asked him about this once, and he confessed that he had read "White Fang" by Jack London. "Damn good book," he said. "Enjoyed it. Don't see any point in reading another."

E. C. M's PROBLEM

Unmentionable problem being faced by the European Common Market: Lingerie manufacturers have discovered that French bras don't fit Dutch women, Italian bras don't fit French women, and German women can't wear bras from any of the other countries! Result: a six-nation committee has been appointed at the Brussels headquarters to study the bra question, and find a new international sizing scale. "What we need," a spokesman explained, "is an absolutely intechangeable bra."

Politicians who airily advocate a common religion for the cure of world ills, may take note of this question of a common bra. Ed.

WHAT TO GIVE

The mother of a deb when asked by her daughter, "What do you give a man who has everything," replied; "Encouragement, dear, encouragement."

FEATHER IN CAP

A young husband went away to take a new job and wrote home to his wife, "I've been made foreman—a feather in my cap!" Then later, "I am now assistant manager—another feather in my cap!" Not long after that came a wire, "Am fired. Send money for train fare."

She wired back, "Use feathers—fly home."

SOLVING THE WORLD PROBLEM

The crisis arising from the world population increase was the subject of a sociologist's lecture to a women's club. "Do you realize that somewhere in the world a woman is giving birth to a child every minute, day and night?" he said. "What are we going to do about it?"

A woman in the back row raised her hand. "I think the first thing we should do is find that woman, she said, "and stop her!"

RECIPE FOR SLEEP

I

When you can't get to sleep a simple trick may help. Just concentrate on keeping your eyes open in the dark. The more you try to keep them open, the more the lid-closing reflex is strengthened, and the more the eyes want to close in sleep. This trick, according to a German medical report, has helped many people to fall asleep.

II

"I found my recipe for sleep in "The Lives of a Bengal Lancer," says novelist Sophie Kerr. "It is simply to draw 20 even breaths, then on the 21st hold the breath as long as possible. By the time I have done this three times I am drowsy."

GLASS DORED OVENS ARE FUN

"I was afraid that my mother, who was visiting us, would be bored alone in the house while both my husband and I were at work. When we came home the first evening and sniffed the aroma of home-made bread, we followed our noses to the kitchen. There, sitting in front of our new stove with its glass-doored oven, was Mother.

"I've been baking bread for 60 years," she said, beaming ecstatically. "And this is the first time I've been able to watch what happens. It's more fun than television!"

A.

ಯಜುರುಪಾಕರ್ಮ	0—4—0.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	0—4—0.
ಭಗವದಾರಾಧನ	0—2—0.
ವಿಷ್ಣ್ವಾದ್ಯೈತಿಹಾರ, "ಶ್ರೀಮದೇವರಾಜಪ್ರಿಯಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸವಾಳಿ.	0—4—0.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

The Rationalist

EDUCATION

"The purpose which runs through all other educational purposes—the common thread of education—is the development of the ability to think."

LIBRARIANS TO NOTE

Back in 1863, an etiquette pamphlet warned book collectors: "The perfect hostess will see to it that the works of male and female authors be properly separated on her bookshelves. Their proximity, unless they happen to be married, should not be tolerated."

THEIR OWN GALLOWS

The Swiss will go out of their way to make visitors happy, but in the small towns they are likely to call the fellow from the next town a damn foreigner The story is told of the people of Ernen, an old village in the Valee de Conches, who refused to allow their gallows to be used for the execution of an outsider. "The gallows," they explained, "is for us and our children."

WHOSE SHOT?

The Marquess of Reading used to tell this story about his first tiger shoot as Viceroy of India When a tiger appeared he took a hurried shot at it. As he did so, seven other rifles rang out, and seven voices cried, "Well shot, Your Excellency!"

ADENAUER'S PLEA

During a bout of flu, so the story goes, the West German Chancellor, Konrod Adenauer, in his eighties, was told by his doctor, "I'm not a magician, I can't make you young again."

Eager to get back into harness, Adenauer replied, "I'm not asking that. I don't want to become young again. All I want is to go on getting older."

THE LINCOLN WAY

Abraham Lincoln's Secretary of War, Edwin Stanton, wrote a hot letter to a general who had abused him and accused him of favouritism. He read the letter to Lincoln, who listened and exclaimed, "First-rate, Stanton! You've countered him well! Just right!"

As Stanton folded the letter into its envelope, Lincoln quickly asked, "Why, what are you going to do with it now?"

"Send it to him."

"No, no, that would spoil it. File it away. That is the kind of filing that keeps it sharp —and doesn't wound the other fellow," said Lincoln.

CHANGE EXPERTS

Once David Ben-Gurion, Premier of Israel, was told that a certain desert-development problem was insoluble. Even quantities of water would not provide the solution. The experts said so, and that seemed to be that! The Premier, however, took a more forceful approach. "Let's look for another set of experts," he suggested. The work went on!

HINDU SUPERIORITY

COMMERCE AND WEALTH

(Continued from last issue.)

This commerce was actively carried on in the days of Periplus, as it actually mentions a place situated on the Coromandel coast, from which the passage was usually made to Chrysa, which appellation, according to Ptolemy,[1] denoted Malacca, but according to the author of Periplus, the whole of the Trans-Gangetic Peninsula.[2]

Mr. Vincent Smith says: "Ancient Tamil literature and the Greek and Roman authors prove that in the first two centuries of the Christian era the ports on the Coromandel or Chola coast enjoyed the benefits of active commerce with both East and West. The Chola fleets....crossed the Indian ocean to the islands of the Malaya Archipelago."[3]

Professor Heeren says: "The Hindus themselves were in the habit of constructing the vessels in which they navigated the coast of Coromandel, and also made voyages to the Ganges and the peninsula beyond it. These vessels bore different names according to their size."[4] Nothing, indeed, could furnish better proof that this commerce did not originate from an intercourse with the Greeks, but was the sole product of ancient native industry, a fact which receives additional confirmation from the existence of commercial towns and ports on the Coromandel coast from time immemorial. Masulipatam, with its cloth manufacturers, as well as the mercantile town situated on the mouth of the Ganges, have already been noticed as existing in the time of Periplus; and if we allow these places to have been even then very ancient, of which there is scarcely any doubt, have we not equal reason for believing their commerce and navigation to be so also?"[1]

Even so late as the 17th century A.D. this port retained its importance as a commercial mart. Tavernier in 1666 A.D. said: "Masulipatam is the only place in the Bay of Bengal from which vessels sailed eastwards for Bengal, Arrakan, Pegu, Siam, Sumatra, Cochin China and the Manillas, and West to Hormuz, Makha and Madagascar"[2]

CEYLON

A few words regarding the commercial importance of Ceylon will not be out of place. According to Cosmos, Ceylon was at one time the centre of Hindu commerce, for which purpose, indeed, its natural situation and commodious havens afforded singular opportunities.[3]

Ceylon has been known by a variety of names in the East as well as in Europe. It was called Taprobane, a name first used by "Onesicritus[4] and ingeniously derived from Tap, an island, and Rahan or Ravan, an ancient king conquered by Maharaja Ram Chandra.[5] Ptolemy remarks that it was formerly called Palœsimundi (which Pliny confirms), but that in his own time it was called Salice, and the natives Saloe (whence Selan and Ceylon). It was called Sinhala Dvipa by the Hindus. The name Sinhala was given to the Island by Prince Vijaya of Bengal, who, according to Mahawansa, conquered and colonised the island about 550 B.C.

(To be continued.)

1. See Mannert, Vol. V, p. 242.
2. Periplus, p. 34.
3. Early History of India, p. 415.
4. Some were called Sangara others Colandiaphonta, and so on.

1. Historical Researches, Vol. II, p. 296.
2. Ball's Translation, I, 174.
3. Professor Heeren says: "Commercial History of India is dependent on that of Ceylon." Historical Researches, Vol. II, p. 440.
4. Historical Researches, Vol. II, p. 417.
5. Asiatic Researches, Vol. V, p. 39.

NOISE OF CHILDREN

"I am sure that if people had to choose between living where the noise of children never stopped, and where it was never heard, all the good-natured and sound people would prefer the incessant noise to the incessant silence."

G. B. Shaw.

AGE

"Old Age is like everything else. To make a success of it, you've got to start young."

IDEAS

"We must treat ideas somewhat as though they were baby fish. Throw thousands out into the water. Only a handful will survive —but that is plenty."

STOMACH AND BRAIN

"The stomach is the only part of man which can be fully satisfied. The yearning of man's brain for new knowledge and experience and for more pleasant and comfortable surroundings never can be completely met. It is an appetite which cannot be appeased."

Edison.

* * *

"Men tire themselves in pursuit of rest."

L. Stern.

* * *

"One thing men can't understand about women is how women understand so much about men!"

SNUBBED

"I think it's time we thought about our daughter getting married," said the wife to her husband.

"Oh, let her wait until the right man comes along," suggested the husband.

"Why wait? said the wife. "I didn't."

BEST WRITING

When West Berlin's Mayor Willy Brandt visited the great new Mann Auditorium in Tel Aviv, he commented on Isreal's gesture in naming a concert hall after the late German writer, Thomas Mann. But he was corrected —the hall was named not after the German writer but after Frederic Mann of Philadelphia.

"What did he ever write?" asked Mayor Brandt.

"A cheque," was the reply!

FORD'S WAY

The elder Henry Ford rarely summened his executives to his office to iron out a problem. Instead, he went to see them. "Why don't you tell them to come to you?" he was once asked. "Wouldn't it save time?"

"No. I go to them to save time," replied Ford. "I've found that I can leave the other fellow's office a lot quicker than I can get him to leave mine!"

RABBI WISE'S BOOK

When author-editor Lowell Brentano worked for his family's publishing house, he succeeded in signing Rabbi Stephen Wise to write a book that was to be called "My Forty Years' Battle in the Ministry." For years he kept prodding Rabbi Wise about starting work on the book. One day, in exasperation, he cornered Wise and asked, "Tell me frankly, have you done any thing about 'My Forty Years's Battle int he Ministry'?"

"Yes, I've made some progress," replied Rabbi Wise. "I've changed the title—to 'My Fifty Years' Battle in the Ministry'."

This reminds us of the Kannada Encyclopædia pensioners! Ed.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS. F.R.E.S., F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep *significance, inimitable perfection,* and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland *of diverse flowers* of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates *all the 64 traditional* Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State."

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY.

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu, Madras.**

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express, Madras.**

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so."

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12

LIBRARY EDITION .... " 8

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL. XXII No. 35-36] Monday 11-6-1962 & 18-6-62 [PRICE 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

WOMEN'S EDUCATION

The two-day conference of Chairmen and Secretaries of State Councils and Members of the National Council for Women's Education which concluded recently, approved of the suggestion made by the National Council that a supplementary scheme with an outlay of not less than Rs. 10 crores should be immediately taken up by the Central Government for the expansion of women education. Provision of quarters or hostels for women teachers in the rural areas and expansion of facilities for adult women for taking up condensed courses in rural areas should be given high priority under this scheme. There should also be provision of scholarships, stipends for girls from rural areas for taking up teachers' training. Arrangements for the education of older children of women working in the villages should be made. Training institutes for women in the rural areas should also be started.

The conference recommended that schemes like pre-selection of girls at secondary stage for employment as teachers, payment of village allowance, advance increments for women teachers who work in the rural areas, might be included by the State Governments, under this scheme.

It felt that targets for the number of women teachers should be laid down specifically for each State based on the proposed additional enrolment of girls.

The conference suggested that the outlay for the special inducement programme for the expansion of girls' education should be substantially increased.

It was of the opinion that amenities like hostels for women were essential to reach the enrolment target of girls in secondary schools. It, therefore, urged the State Governments to complete the construction of hostels for girls sanctioned during 1960-61 within this financial year and provide for more in the next year's budget.

It urged voluntary organisations to take advantage of the Central scheme of "assistance to voluntary organisations" and undertake construction of hostels wherever necessary, for the schools that they might be running, so that, more girls from rural areas were able to join schools.

Mrs. Raksha Saran, Chairman of the National Council for Women's Education, presided.

HOUSING SCHEMES

Do you think it is fantastic? Take for example the latest achievement of the Moscow builders. They built a five storied house in a week!

A dumpt ruck brought ready concrete from the concrete mixing shop to the foundation of the future block-room, and dumped it into the steel bucket. The tower crane lifted it up to the reinforcement framework and poured the concrete over the future floor. The vibrators smoothened and compacted the concrete.

When the operation is over, concreting of three walls at once starts. The mortar is poured into the shaping machine and consolidated with vibrators. Special steam pipes start the steam-bathing first of the floor and then of the walls.

As soon as the shaping box of the machine reaches the ceiling slab to form a horizontal platform the builders begin to pour concrete over it as they did in the case of the floor.

After 40 minutes of steaming the ceiling, a ten-ton tower crane extracts the finished room from the machine and places it on a conveyer for triming operations. The expert workers there put the flooring, fix the central heating batteries and electrical fittings, and then paint the walls and the floor. All these operations take some seven to eight working hours!

The finished block-rooms are delivered by lorries to the construction site of a housing project. Like children's cubes, these blocks are placed on the foundation with the help of cranes. The erectors weld together the reinforcement ends that stick out between the rooms, fill in the joints, and the house is ready.

A special shaping machine makes these rooms "Calculations show that by the new method of construction a five-storied living house can be built within seven to eight days" said the Head of the Design Office of the Krasnodar Economic Council. The specialists of the Krasnodar Economic Region have developed a design of a house-building plant to produce 70,000 square metres of living space per year.

* * *

We too build dud houses not worth half their costs! Ed.

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ಭಗವದಾರಾಧನ	೦–೬–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೦—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

MUCH TO LEARN

How does the carrier pigeon find its way home, sometimes over long distances, without getting lost? Or the salmon, which swims hundreds of miles out to sea, make its way back to the river where it was hatched? Or the bee, when it has discovered a rich hoard of pollen, give directions to its fellow workers?

Scientists in various countries have been studying these questions in recent years because they think man has much to learn from animals and insects in matters of navigation. Some believe that navigating animals chart their courses by the sun, moon and stars, while others suggest that certain creatures are sensitive to the earth's magnetism and use this sensitivity as an aid to navigation.

In the United States, research workers have discovered, for instance, that the bat's navigation system weighs less than a third of an ounce, yet the "equipment" carried in this small space guides its flight in darkness, enables the bat to detect faint sounds from tiny moving targets as well as louder noises, and to intercept individual insects.

The sense of smell guides many animals, such as dogs, ants, and even sharks. According to U.S. scientists, certain fish, too, find their way back to their native streams for spawning by smell. Fish also navigate by landmarks, according to research carried out in the Soviet Union. Experiments have shown that fish going upstream often remain motionless in front of certain large objects. If the "landmark" is removed, the fish lose their bearings and allow themselves to be carried away by the current.

U.S. scientists are now working on very delicate instruments which will transmit information on the bird's blood pressure, pulse, etc. Similar equipment is also being designed for sea mammals, such as the porpoise.

The Rationalist

HINDU SUPERIORITY

COMMERCE AND WEALTH

(Continued from last issue)

In Ptolemy's accounts of Ceylon we find its coasts well furnished with commercial ports.[1] Talacori, Modutti, Amurogtamum, Moagramum (mahagram, a great city) are among the principal commercial cities described by him. Professor Heeren says: "It (Ceylon) was noted for commercial navigation before 500 B.C."[2]

From Arrian we know that the northern part of Ceylon was in a very highly-civilized state, and that it was a seat of extensive commerce with the countries from the farthest China in the East to Italy in the West.[3]

Pliny says: "Taprobane was for a long time considered to be a second world and went by the appellation of Antichthones," which proves its reputation as a seat of commerce and civilization

Some idea of the extent of the ancient commerce of Ceylon can be gathered from the accounts which Cosmos gives of it, though at a comparatively later date. After describing the situation of the island and the name by which the Hindus called it, he says: "From all India, Persia, Ethiopia, between which countries it is situated in the middle, an infinite number of vessels arrive at, as well as go from, Ceylon. From the interior of the continent, as for instance from China and other commercial countries, it receives silk, aloes, cloves, and other productions, which it exports to Malabar, where the pepper grows, and to Calliene (near Bombay), whence is brought steel and cloth, for this latter is also a great commercial port. It likewise makes consignments to Sindh on the borders of India, whence come musk and castoreum; and also to Persia, Yemen, and Adule. From all these countries it receives articles of produce, which again it transmits into the interior, together with its own productions. Selandiv (Sinhal Dwipa) is consequently a great emporium, and being situated in the middle of the Indian Ocean, it receives merchandise from, as well as sends it to, all parts of the world."[1]

Professor Heeren adds: "From Pliny, who quotes the testimony of ancient historians, namely, those of Alexander's age, who first discovered Taprobane to be an island, we learn that Ceylon enjoyed this commercial reputation in the time of the Ptolemies, and even in that of Alexander. If we extend this period but a century and a half further back, which no one surely will consider unreasonable, we come at once to the interesting historical fact that during a space of a thousand years, that is from 500 B.C. to 500 A.D., the island of Ceylon, so conveniently situated for such a purpose, continued to be the great emporium of the Hindu-carrying trade, from Adule on the coast of Africa, Yemen and Malabar and the Ultra Gangetic Peninsula, even to China." He also says: "Ceylon was the common mart of Australian commerce."[2]

(To be continued.)

1. Ptolemy, Chapter XII.
2. Historical Researches, Vol. II, p. 437.
3. Historical Researches, Vol. II, p. 432.

1. Historical Researches, Vol. II, p. 298.
2. Historical Researches, Vol. II, p. 426.

International Academy of Sanskrit Research, Mysore.

"Urgent. Office of the
Director of Public
Instruction, Bangalore.

To

The Librarian,
International Sanskrit Library,
Mysore.

Sub: Unstarred question No. 335 to be asked in Rajya Sabha by Shri B. N. Bharagava on 10th May 1962, regarding books for the International Sanskrit Library, Mysore.

Sir,

Shri B. N. Bhargava has tabled the following question in the Rajya Sabha:

"Whether Sanskrit books have been procured from abroad, especially from Germany, during the *last three years for the International* Sanskrit Library at Mysore, and, if so, the names of the countries from where they have been procured and the prices thereof?"

So, your replies to the above-mentioned question together with a note to answer supplementaries, if any, may please be sent to this office in quadruplicate by return of post.

Yours Faithfully,
Director of Public Instruction."

"From

The International Academy
of Sanskrit Research, Mysore.
8-6-62.

To

The Director of Public Instruction,
Bangalore.

Dear Sir,

I write to acknowledge receipt of your letter No. C15-23 7/62-83, dated 18-5-62, re. unstarred question 335 by Sri B. N. Bhargava in Rajyasabha.

There is no "International Sanskrit Library" so called in Mysore. This Institution is called "International Academy of Sanskrit Research."

It has procured no Sanskrit Books from abroad during these three years. Instead, it has sent abroad Sanskrit books published by it.

It was founded in 1951,—inaugurated by H. H. The Maharaja of Mysore,—in order to unearth the scientific knowledge developed by Sanskrit civilization and imbedded in Sanskrit, and test and publish the discoveries so that they could accelerate the nation's present day progress.

Scholars who have had glimpses of Sanskrit culture know that there is much in it to be salvaged and given out to the world in English, in order to be put to the best use.

There are works on Aeronautics, Town-planning, State-craft, Architecture, Poison-cures, Public Health, Social Wellbeing, Agriculture, Veterinary Science, and Astro-Physics, which, if studied, would prove most useful to the present day.

This Institute, in however small a way, seeks to serve that high purpose.

Sri K. C. Reddy was present at its Inauguration, and Dr. Sir C. P. Ramaswamy Iyer, Sri R. R. Diwakar, Dr. Krishnan, and Dr. Melkote, M. P. have visited it. It has received no State Aid, Central or local. If aid is granted, progress could be stepped up.

I am Yours Sincerely,
G. R. Josyer.
DIRECTOR."

THE MANDAYAM CORPORATION, Ltd.

Report and Balance Sheet for presentation to the 24th Annual General Meeting of Shareholders on Friday the 29th June 1962.

Notice is hereby given that the 24th Annual General Meeting of the Shareholders of the Company will be held on Friday, 29—6—1962 at 9-30 a.m. at the Registered Office of the Company for transacting the following business :—

I To receive the Report of Directors and Statement of Accounts as on 31st December 1961.

II To elect Directors in place of the retiring Directors.

Special Notice has been received and is hereby given of the following special resolution proposed to be moved :

"Resolved that the age limit of 65 years shall not apply to Sri G. R. Josyer, M.A., F.R.E.S., who is aged 71, and that he be re-elected as a Director of the Company for the current year."

III To appoint Auditor and fix remuneration.

[A member who is unable to attend in person is entitled to appoint another (whether a member or not) as his proxy to attend and vote instead of himself subject to Section 176 of the Companies' Act 1956. Such proxy should reach the Registered Office of the Company at least 48 hours before the time fixed for the meeting.]

EXPLANATORY STATEMENT ON SPECIAL RESOLUTION

To

The Shareholders of the Mandayam Corporation, Ltd.

Dear Sir/Madam,

Sections 280 and 281 of the Companies' Act 1956 provide *inter alia* that no person who has attained the age of 65 years shall be appointed a Director unless his appointment is approved by a resolution passed by the Company in General Meeting and specially declaring that the age limit shall not apply to him, and that special notice shall be given of such resolution.

Sri G. R Josyer is 71. Accordingly his re-election requires a Special Resolution as per rules of which notice is given above.

REPORT OF THE DIRECTORS

In presenting the Statement of Accounts and Profit and Loss Statement to the Shareholders, the Board of Directors have to point out that the Company is still in the process of closing banking by completion of recoveries through arduous legal process, and of examining safe avenues of business under the Company's new set up. Care will be taken to see that the shareholders' interests are duly safeguarded, and such businesses undertaken as are free from risk. Meanwhile recoveries by legal process are being pursued diligently.

Mysore.
4—6—62.

G. R. JOSYER.
Chairman.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS. F.R.E.S.,F.M.U. &C,

FOUNDER

International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State."

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY.

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR
"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so."
A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up."

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12
LIBRARY EDITION .... " 8

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXII No. 37] Monday 25-6-1962 [PRICE 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

MARVEL OF WOUND HEELING

On the occasion of the of the 79th Congress of the German Society for Surgery in Munich not only the very few laymen present, but aleo the two thousand experts, surgeons, and professors from all the world were fascinated by a paper dealing with entirely novel recognitions in the field of wound healing, read by the Hamburg professor of physiological chemistry Dr. Kuehnau.

Professor Kuehnau's statements on "Biochemistry of wound Healing" in many respects were new even to the experts. Life on earth would not have continued over millions of years, unless nature had provided its living beings with a certain power of defence and resistance against external attacks, said Professor Kuehnau. He explained that specific mechanisms will automatically start working in the case of lesions, i.e., at the moment when a wonnd is caused. At the very moment, when the organism suffers a wound, a radical change-over in the energy metabolism would begin. All substances that are added to the tissues as nutrition for growth and development, amongst them also ferments, harmones and a multitude of other substances, will disappear from the wound and its surrounding area. Instead the area of lesion will be flooded by substances all of which serve the restoration of the injured part. Thus for example, every cell has a tendency te grow to a maximum by steadily repeated division. In normal tissues inhibitors will obviate this virulent cell division. In a wound, however, these inhibitors will suddenly disappear so that the cells can grow without inhibition, and therefore can replace the injured dying tissue which finally will be discharged from the body after the wound has healed. Even the phenomenon of inflammation which in the case of a wound has often been regarded as an unfavourable concomitant has its biochemical functions. For first of all the bacterial infection of the wound area serves the purpose of cutting off and destroying the tissue that cannot be used any longer. Moreover, the inflammation causes a strong irritation to the cell tissue so that the latter would grow even more intensively and thus the tissue will be regenerated as rapidly as possible.

Of course blood plays a decisive role in wound healing. Thus cell elements are flushed into the wound bed or area of lesion with the blood, moreover also the specific blood proteins which serve the building up of new binding tissue substances. Amongst them are the thread-like blood protein corpuscles which may be called the "building stones" for the new tissue. Of course, the process of wound healing is ever so much more complicased, the higher developed the organism of the living being and the higher differentiated its tissue is. In human body, for example, in the case of a wound an entire complexity of most different defence measures will be set to work. What goes on in the human body can be compared to alarm signals sent out in cases of catastrophe occurring in human society. Everywhere in the body aid and support measures will be started, also in areas located far away from the wound the substances that promote healing will be formed and carried to the wound! This is new evidence for the biochemical and biological fact that even the smallest wound will affect somehow or other the total organism.

In order to check the healing effects, which otherwise would lead to an excessive growth of cells and thus to the formation of tumours, the automatism in the energy metabolism in due times switches over to a supply of inhibitors so that in each case the internal automatism of the organism will produce an optimum wound healing!

West German Press Note.

A SAMPLE

Prof. J. B. S. Haldane, renowned British scientist, who has taken up Indian citizenship and settled down in Calcutte, has resigned as head of the Genetics and Biometry Research Unit.

Refuting the Union Minister of Scientific Research and Cultural Affairs, Prof. Humayun Kabir's statement in Parliament, Prof. Haldane said that he would be cheating the Indian taxpayer if he continued to draw his salary (Rs. 1,800 *p.m.*) when he could not do any research work.

Prof. Haldane, characterising Prof. Kabir's statement as false, said that no accommodation had been provided to himself or to his calleagues. "My office is the converted spare bed room of my private flat. It is at the request of Prof. Thacker, Head of the CSIR, that I use the address of my private flat for correspondence both with him and with foreign nationals," he added.

Disputing the statement of Prof. Kabir that "repairs were being carried out according to the desire of Prof Haldane himself" at the Barrackpore house which the Government have acquired for the unit. Prof. Haldane said: "Five of the rooms are being repaired and sanitary fittings installed. But the architects concerned are not willing to carry out my desires on points of detail.

"Nothing is being done about the other rooms in the north-wing, which are now rapidly deteriorating, as much rain comes in through a hole in the roof. As the CSIR is well aware, the five rooms which may or may not be available next month will be needed for the library, offices and the store room. No laboratory work can start till the north-wing is available, and I cannot secure a plan for its repair, much less a statement as to when rerairs will begin."

The office accomodation given him, according to Prof. Haldane consisted of "a small table in the Institute of Biochemistry and Experimental Medicine meant for the administrative officer attached to the unit."

Prof. Haldane added: "It took me three months to discover that statements made by the officials of the CSIR were not always true. It seems to be taking him (Prof. Kabir) somewhat longer. It is not right that Rs. 1800 a month of the tax-payer's money should be spent on my salary if those who pay it are misinformed."

* * *

This is a sample of the negligent, indifferen, reckless, and wasteful way Indian Plan porsonnel are functioning. There is no immediate return, and the long range one will prove imaginary. But by then they will have made their pile and retired. The common man will be bankrupt, but they will have got their illgotten wealth, in the glibly promisd socialist State !

Editor.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	„ 25 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST,"
Chamaraja Road, Mysore

The Rationalist

ABDUL ALLATIF 9TH CENTENARY

"It is vain to flatter oneself that one can taste the sweetness of science without first bearing the fatigue of learning it; it is vain to hope to know happiness without having worked for it."

These words were written eight centuries ago by the famous Iraqi scholar and teacher, Abdul Allatif Ibu Qusuff. He was born in Baghdad in 1161, and became a distinguished grammarian, a master of rhetoric, philosophy and history, of Islamic theology and of medicine!

He was one of the great Muslims to interest himself in anatomy, breaking the tradition of acceptance in his search for intellectual truth. He spent sixty-three years of the busy life travelling, teaching, studying and provoking thought and discussion in Egypt, Syria, Greece and Asia Minor.

Though Abdul Allatif lived during the bitter duels for religious supremacy between Christian and Saracen, when direct power had passed from the Caliphat to its Viziers, he was heir to the most prosperous years of Muslim greatness, when learning, literature, art and civilisation, in gorgeous profusion, centered around the cultivated Abbasid Caliphs.

Arabic was a common tongue over all the Near East; its culture had absorbed in translation the finest thought from Persia and Greece, from Spain, Armenia, Egypt and Rome. A network of highways studded with posthouses made travelling easy; the value given to learning made a scholar welcome everywhere. Abdul Allatif enjoyed these amenities to the full. His life story forms a bridge between the ancient world and mediaeval history.

He spent his youth studying the Koran, becoming versed in religious controversy and the fundamental principles of dogmatic theology and jurisprudence.

Abdul Allatif began his travel when his native Baghdad had no more to teach him. He was then just twenty-eight and he went first to Mosul in Mesopotamia at this time the centre of a great State reaching to Syria. It was of considerable political power, held in great repute by the Crusaders and unconquered even by the Sultan Salah-ed-din—known more usually as Saladin. It was also a beautiful city, famous for its architecture and bronzes.

People flocked to hear Abdul Allatif's teachings and he stayed there for a year, busy, as he says himself, "day and night without a pause for rest, and becoming all the time more renowned."

In Mosal he heard of the glitteringly liberal and cultured court that Saladin maintained at Damascus. Here were gathered many leading scholars from Baghdad and elsewhere and here Abdul Allatif repaired with, as he says: "as many books as possible," to argue with the famous grammarian, Al Kindi.

At this time, Saladin was encamped before Acre which had just fallen to the "Franks" and the English King, Richard Coeur de Lion. Abdul Allatif, in his autobiography has left us a description of this vast camp and the veritable township which it became:

"The Market in the Sultan's camp before Acre was immense and stretched over a vast area. It concluded 140 blacksmiths' shops. In one kitchen alone, I counted 28 soup pots each big enough to hold whole sheep. I was

able to verify the number of shops for they were all registered at the Inspectorate and, as far as I recall, there were 7,000 of them. They were not shops as one sees in a town, these shops could have held 100 ordinary ones, so enormous were they and the number of goods they sold... "

By this time, Abdul Allatif was determined to study in Egypt and he obtained an introduction to the venerable scholar El-Kadil Fadel. The production of El-Kadil Fadel opened all doors in Cairo. It was there that Abdul Allatif met the famous Jewish scholar Maimonidas and discussed with him his treatises on medicine taken from the famous sixteen books of the Greek doctor Gallen.

At this time, Arab medicine was based entirely on that of the Greeks. In the seventh Century the doctors of Alexandria, wishing to found a school of medicine, had adopted as the basis of their teaching a choice of sixteen books taken from the works of Gallen and the Arabs followed the example of the Alexandrians in adopting these books. Gallen's theory of medicine was based on the four elements—air, earth, fire and water—and their supposedly relative properties as medicine. Apart from the anatomical work already mentioned, much of the work that Abdul Allatif did in medicine was the listing and identification of minerals and plants, particularly in Egypt.

In his account of his travels in Egypt, he devotes the fourth chapter of the first book to its plants. Here his definition and naming of various plants, their properties, dosage and substitutes were immensely valuable, for not only were these plants being identified in a strange land for the first time, but some of their Arab names often applied to several plants. Abdul Allatif's careful listing and description of mimoss, hibiscus, sycamore, the Egyptian bean, and tiny red musk-casting Alexandrian apple not only make poetic reading, but served an invaluable medicinal purpose beyond the span of his own time.

In 1192, Saladin concluded a truce with the Crusaders and returned to Jerusalem where he busied himself fortifying the city. Abdul Allatif had formed a deep admiration for this prince "who inspired both respect and love from near as well as afar," and, gathering all his books together hastened to be with him.

On the recommendation of the Damascus mosque authorities, Saladin awarded Abdul Allatif a pension of thirty dinars a month, which was later augmented by his sons to a hundred dinars. With this Abdul Allatif returned to Damascus, teaching there from daybreak until the afternoon, and always surrounded by listeners and students. Soon afterwards Saladin died, and Abdul Allalif returned to Cairo.

His account of his Egyptian travels is the one work which is known in the Western world, and that not too widely. In it he deals with a wide variety of subjects: building and ships, food (including recipes), the making of oil for lamps, animals (cows, horses, crocodiles and hippopotamuses), the culture of flax and the date palm, and the age-old Egyptian method of hatching chickens by incubation.

Another chapter is devoted to the monuments of Egypt and it was upon this particularly that Western scholars of the 18th and 19th centuries leapt avidly in the light of their recent interest in Egyptology. Abdul Allatif's descriptions of the great

Pyramids Gizah and the wonders of Memphis and Alexandria and the mummified human dead and animals make fascinating reading now as they must have done when he first wrote them eight hundred years ago.

The second part of his work on Egypt concludes with a description of the year 1199, when the Nile failed to flood its banks, and terrible famine and disease devastated Egypt. Although Abdul Allatif obviously suffered deeply from the misery he saw around him, he did not neglect the opportunity to lead his pupils on anatomical expeditions; and it was during this period that he made several discoveries about the bone structure of the human body.

At this time, Saladin's brother usurped power over Egypt, the greater part of Syria and the Eastern territories. Abdul Allatif left Egypt and, after a brief stay in Jerusalem, he returned, in 1207, to Damascus where he continued teaching and studying.

From Damascus, he went via Aleppe to enjoy for many years high honour at the court of Aled-din Daud Shah, who was deeply interested in the natural sciences.

In 1228, this prince was taken prisoner by the Seljuk Turks, and Abdul Allatif returned to Aleppe. He was by now an old man and determined to make his pilgrimage to Mecca. He thought, on his way, that he would present his works to the Caliph at Baghdad; and there he died in the year 1231.

MAHARAJA BHOJARAJA'S SRINGARA PRAKASA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

FIRST VOLUME Rs. 25/-

BEST SELECTIONS FROM THE SPEECHES & WRITINGS OF

ROBERT INGERSOLL

"The finest orator of the English tongue on this globe of ours."

General Husted proclaimed, "In purity of style, in poetic expression, in cogency of statement, and brilliancy of rhetoric, Ingersoll stands unrivalled. As effective as Demosthenes, as polished as Cicero, as ornate as Burke, as scholarly as Gladstone, the Orator, in surpassing others, has now eclipsed himself!"

Popular Edition;—Attractive get up, bound in one volume Rs. 10-0-0 net, two volumes Rs. 12-0-0 net.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS, F.R.E.S.,F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State."""

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY.

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR
"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831. to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu, Madras.**

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express, Madras.**

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so."
A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up."

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12
LIBRARY EDITION .... „ 8

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXII No. 38] Monday 2-7-1962 [PRICE 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

EASY MATHEMATICS

A boon is in store for those school children–and adults–in Canada, Germany, Denmark, Norway, Spain and Britain who hate mathematics.

And for this they will have to thank a former inmate of German concentration camps who just barely escaped being turned to ashes in a gas oven!

His name is Jackow Tractenberg, and for seven years in the stench and horrors of Nazi death camps, he perfected a "short-hand of mathematics" as a means of retaining his sanity.

This is now known as "The Tranchtenberg Speed System of Basic Mathematics." Published in the U.S.A. a few weeks ago, it is already revolutionising the teaching of Maths. in schools—and turning young children into "little Einsteins!"

The book is shortly being published in England, Canada, Germany, Denmark, Norway, Spain and the Philippines.

American educators believe that within ten years the Trachtenberg system will supplant the present method of teaching arithmetic in schools throughout the world.

By using this method, some youngsters have actually beaten the speed of an electronic brain.

Intricate divisions, huge additions, complicated squarings and root findings as well as enormous multiplications were worked out with amazing rapidity.

Completely different from any mathematical system ever developed, this "short-hand makes intricate calculation as easy as reeling off the alphabet.

Simply stated, it consists of mastering a few basic rules to enable you to multiply without multiplying, to divide without dividing, and to add thousands of numbers without going past the number 11.

Two ten-year-old children took less than an hour to learn how to multiply eighteen digits (000,000,000,000,000,000) by eleven and twelve, and to add hundreds of figures.

By contrast, it is said that it takes over a year for children to learn the multiplication tables as taught in schools at present.

Prof. Trachtenberg (he was an engineer before the second world war) introduced his startling new system of mental computing in Switzerland, where he set up the Trachtenberg Institute in Zurich. This is now described as the "School for Genius."

After a few hours' instructions, a teenager was told to multiply a string twelve digits by another row of ten numbers. He blitzed through the problem computing the answer —a total made up of twenty-two digits— in seventy seconds!

It was in this Zurich school that students were pitted against IBM machines and came through with the answers faster than the computers.

Dr. Trachtenberg has since found that using his mathematical system has two important side effects: students acquire excellent memory habits and greatly increase their ability to concentrate on any subject.

The great practical value of the system is that unlike other special devices invented in the past for special situations, it is a complete system, beginning at basic arithmetic and going through algebra.

Much easier than conventional arithmetic, it makes it possible for children and adults with no aptitude at all for maths, to achieve spectacular results normally indentified with "mathematical wizards."

The Zurich tax department has had this system taught to all its employees, and found it shortened time for mathematical computation by no less than 80 per cent.

The system also has a novel method of checking, by using the figures nine and eleven. This, it is said, gives 99 per cent accuracy which is described as a "phenomenal record never before achieved" either by man or machine. P.M.

THINK OVER

"You cannot run away from weakness; you must some time fight it out or perish. And if that be so, why not now, and where you stand!" R. L. S.

* * *

"Faith is to believe what we do not see; and the reward of this faith is to see what we believe."

S. Augustine.

* * *

"I like to see a man proud of the place in which he lives. I like to see a man live so that his place will be proud of him."

A. Lincoln.

* * *

"There are two ways to slide easily through life; to believe everything, or to doubt everything. Both ways save us from thinking."

* * *

Judge Isaac Rabi, an outstanding physicist, became a scientist. He says, for one overpowering reason: "I couldnt help it." He had never forgotten his mother's daily query when he came home from school as a small boy: "Did you ask any good questions today?"

* * *

"Worry is a thin steam of fear trickling through the mind. If encouraged it cuts a channel into which all other thoughts are drained."

* * *

"The world of books is the most remarkable creation of man. Nothing else that he builds ever lasts. Monuments fall: nations perish; civilizations grow old and die out! and after an era of darkness, new races build on others. But in the world of books are volumes that have seen this happen again and again, and yet live on, still young, still as fresh as the day they were written, still telling men's hearts of the hearts of men centuries dead!" C. D.

* * *

"By and with religion the living together of men was made not merely possible, but also desirable. Religion clothed and adorned the cold nakedness of primitive existence with shreds and patches of beauty. All that grace and colour which transmutes mere existence into life,—in a word, all art, may be truly said to have arisen out of religion. Sculpture had its origin in idol making, architecture in temple building, poetry in prayer-writing, music in psalm singing, drama in legend telling, and dancing in the seasonal worship of the Gods."

BEST SELECTIONS FROM THE SPEECHES & WRITINGS OF

ROBERT INGERSOLL

"The finest orator of the English tongue on this globe of ours."

General Husted proclaimed, "In purity of style, in poetic expression, in cogency of statement, and brilliancy of rhetoric, Ingersoll stands unrivalled. As effective as Demosthenes, as polished as Cicero, as ornate as Burke, as scholarly as Gladstone, the Orator, in surpassing others, has now eclipsed himself!"

Popular Edition;—Attractive get up, bound in one volume Rs. 10-0-0 net, two volumes Rs. 12-0-0 net.

The Rationalist

HINDU SUPERIORITY

COMMERCE AND WEALTH

(Continued from last issue.)

That a considerable portion of ancient India was closely connected with that of Ceylone is clear, not only from the remains of Hindu civilization still everywhere visible in the island, but also from the express testimony of the writers on the subject. The island of Ceylon has been celebrated in the historical and fabulous writings of India as being very prosperous and wealthy. "Golden Lanka" is a trite phrase in India. The island was politically, socially, in religion, and till very recently, even physically—after Ram Chandra's celebrated stone bridge—a part of India. It was inhabited by Hindus, who, so far as nationality, language, religion and civilization are concerned, belonged to the same stock as their brethren of India. It enjoyed, therefore, an equally considerable refinement and civilization. When the British first went to Ceylon, "they beheld with astonishment the stupendous remains of ancient civilization, not merely temples and other edifices, but what is still more extraordinary, tanks of such amazing extent as to deserve the name of lakes." Her ancient prosperity, her material strength, her moral and social achievements have all been testified to by many European writers. Arrian, Cosmos [1], and a host of other great writers, travellers and annalists of the first centuries of the Christian era unanimously declare that Ceylon occupied the foremost position in the commercial transactions of the ancient world.

It has already been remarked that the Alexandrian historians were the first to discover that Ceylon was an island. Professor Heeren says: "It is, however, quite evident from the testimony of Arrian that much of what is advanced respecting the trade of Ceylon may, with equal justice, be applied to the opposite coast of Malabar."

The sea-coast of India was naturally well-furnished with harbours and havens to cope with commerce on a gigantic scale. Professor Heeren says: "Commercial towns and ports existed on the Coromandel coast from time immemorial. The coast of Coromandel, and specially the southern part, is represented by Ptolemy to have been thickly-studded with a series of commercial towns." [1]

Extensive commerce bespeaks advanced civilization. Mr. Elphinstone says: "The numerous commercial cities and ports for foreign trade which are mentioned in Periplus, attest the progress of the Indians in a department which, more than any other, shows an advance condition of the nation." [2]

1. A merchant who travelled about 500 A.D. in the reign of Emperor Justinian II as far as Adule, at that time a celebrated port belonging to the King of Asume, in Ethiopia, near Arkeeko.

1. Historical Researches, Vol. II, p. 297. The chief ports mentioned in Periplus, p. 30, are (1) Brygaza (Bharouch): (2) Miziris (Mangalore): (3) Nelkynda (Neliceram): (4) Patala (Hyderabad in Sindh): (5) Calliene (Gailian), suituated over against Bombay): and the islands of Elephanta and Salsætte. In addition to these, Cosmos names Sindus (Sindh): Orrbota (Surat): Calliene: Sibor' Parti: Mangarath: Salopatans: Nelopatana: Pudapatana.

2. History of India, p. 241.

LAND TRADE

The land trade of India extended to China, Turkistan, Persia, Babylon, and sometimes also to Egypt, Greece and Rome. Mr. Vincent says: "The country in the north with which India traded was China." [1] The author of Periplus, after describing the geographical position of China, says: "Silk was imported from that country, but the persons engaged in this trade were the Indians themselves." It may however, be added, in the words of an English critic: [2] "It is not improbable that silk was also indegenous in India even at a remote epoch." [3]

As regards the trade with central and northern Asia, we are told that "the Indians make expeditions for commercial purposes into the golden desert Ideste, desert of Cobi, in armed companies of a thousand or two thousand men. But, according to report, they do not return home for three or four years." The Takhti Suleman, or the stone tower mentioned by Ptolemy and Ctesias, was the starting point for Hindu merchants who went to China.

Professor Heeren says: "By means of this building it is easy to determine the particular route as well as the length of time employed by the Hipdu merchants in their journey to China. If we assume Cabul, or rather Bactria, as their place of departure, the expedition would take a north-easterly direction as far as the forty-first degree of north latitude. It would then have to ascend the mountains, and so arrive at the stone tower through the defile of Hoshan, or Owsh. From thence the route led by Cashgar, beyond the mountains, to the borders of the great desert of Cobi, which it traversed probably through Khoten and Asku (the Casia and Auxazia of Ptolemy) From these ancient towns the road lay through Koshotei to Se-chow on the frontiers of China, and thence to Pekin, a place of great antiquity if we are to understand it as the metropolis of Serica, which, indeed, the accounts of Ptolemy would hardly leave any room to doubt. The whole distance amounts to upwards of two thousand five hundred miles." [1]

As regards Western Asia, Professor Heeren says that the Palmyrians, in addition to their commerce by land, exercised also a sea-trade with India. [2]

"After the decline of Rome," says the Encyclopædia Britannica, "Bassora became the chief commercial mart, and to Ormus merchandise from India was brought." [3]

India traded with Europe by sea as well as by land. The writer quoted above says: "The produce of India was also brought to Europe by other routes, namely 1. by the way of Palmyra, then a flourishing city, and thence to Rome and other Western cities, through the ports of Syria; 2. across the Himalaya mountains to the Oxus, thence to the Caspian Sea, and finally to its ultimate markets of Europe." [4]

(To be continued).

1. Vincent, Vol. II, pp. 574, 575. The author says: "The name China is of Hindu origin and comes to us from India.

2. Asiatic Researches, Vol. II, p. 286. See also Schlegel, Berlin Calendar, p. 9. (Edition 1829)

3. See also "Art of Weaving",

1. Historical Researches, Vol. II, p. 290.
2. Historical Researches, Vol. II, p. 490 Appenix IX).
3. Encyclopædia Britannica, Vol. XI, p. 460.
4. Encyclopædia Britannica, Vol. XI, p. 459.

MANUSCRIPT PRICES

The recent action of a West German autograph business was with just under 1,200 titles the hitherto largest manuscript auction after the war. Interested parties had reached Marburgi Lahn to attend it from Switzerland Italy, France and Great Britain.

On the first day, only the music and science sections of the internationally known manuscript selection of the Swiss physician Dr. Robert Ammann who died in 1960 came up for sale. By far the highest prices were realised by some music manuscripts and letters of great composers. It was remarkable that for the first time in many years the estimated prices were not much outbidden even for the most valuable manuscripts, and that no real fan prices were paid.

The only exception was the most precious manuscript of the first day of auction, a two-page autograph music manuscript of Ludwig van Beethoven with rough copies of his string quintelop 29 which had been valued at 12,000 DM. (Rs. 14,400), but was purchased by a German dealer in antiques for the highest price so far paid for a German manuscript after the war, namely 42,000 DM. (Rs. 50,400).

A letter of Johann Sebastian Bach—probably the first to be offered for sale in the international autograph business—which he wrote to his nephew, precentor Johann Ellas Bach. In 1748 passed into the hands of a British dealer in antiques for the equivalent of Rs. 42,000, while a German art dealer did not have to pay more than Rs. 31,200 for another letter of the great composer.

Among the most important music autographs there were the autograph manuscript of Mozart in the plane sonata F. Major, Kv. 300 k, and the hitherto unknown plane sonata, of Joseph Haydn which went to a British art dealer for Rs. 30,300 and Rs. 24,000, a letter of Mozart to the Baroness Waldstaetten (Rs. 21,600), and two autograph music manuscripts of Franz Schubert (together Rs. 29,400).

The second highest price at the auction was realised by a six-page letter of the founder of modern perception theory, Descartes, with Rs. 48,600. A Paris dealer in antiques purchased a letter of Ignatius of Loyola valued at Rs. 36,000, which he had written in 1546 to the Infante, later King Philip II of Spain, about some necessary reforms in the monasteries of Barcelona, for Rs. 26,400. A letter of Martin Luther by which he advises a friend to marry without delay, Katharina von Bora who had escaped from a convent—and who became his wife later—was purchased by a Berlin dealer for Rs. 13,200).

The most prominent items in the literature section among the large number of manuscripts offered for sale on the second day of auction were the following: The original of Heinrich Heine's poem "Neue Liebe" ("New Love") the autograph manuscripts of Moerike's poems "Dey Gaeriner" ("The Gardner") and "Goettlicha Reminiszena."

"THE RATIONALIST."

Subscription:	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-!	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	„ 25 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS, F.R.E.S.,F.M.U. &C.
FOUNDER
International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State."

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY.

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR
"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up."

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12
LIBRARY EDITION .... " 8

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 39] Monday 9-7-1962 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

PARENTS AND CHILDREN

It is common knowledge that the new-born child does not know how to talk. A child's powers of thought and speech develop gradually. At first, the baby merely fits fiis actions to often repeated sounds. Thus, when his mother says "come, come"—he stretches towards her.

Towards the end of the first year, a child begins to articulate words. His demands are great by now: he wants his mother to caress him when he falls, he wants her to give him brightly coloured toys. At this stage of development, the child attemps to repeat the words he hears, and by the end of the second year he is able to put simple sentences together. It is too bad if the parents sense his every wish and hurry to fulfil it without waiting for him to say what he wants. In such a child speeech will invariably develope slowly.

During a child's second year, he makes his first attempt at generalisation. Thus, "kitty" means a cat, and a fur collar, and a fur hat. The child's powers of thought have begun to develope. What actually is the power of thought? Here is an example. You open your window in the morning. The wet roofs of the house opposit glisten in the sun. "It rained during the night"; you say to yourself, because experience has taught you the connection between rain and wet roofs This then is the process of thinking: the generalised reflection in the human brain of the logical connection between objects and phenomena.

The process of thinking is put into motion when there is a problem to be solved. In our everyday life we constantly encounter problems which must be grasped and thought out. A child is also faced by certain problems in playing, drawing, or modelling. However, not every problem and not every talk induce thought. For instance, a three-year-old pushes a block, and the ball that was lying stop it falls down and rolls away. "Why did the ball fall down?" He cannot answer the question, though he is quite aware of the faet that a ball will role if you push it. He is given another block. A ball has been carefully fixed to it with a barely visible nail. He examines the toy, discovers the hidden nail and cries triumphantly: "There is a nail here! Look!"

In order that the child think, the problems he is confronted with must contain something new and unusual.

A three-year-old is capable of discovering what is wrong with a broken toy; he will try to fix it. His thinking is closely linked with action. This type of thinking is perception through action. If one takes the toy from him and substitutes a picture of a toy instead, the child will not be able to tell why it is broken nor, consequently, how it can be fixed.

Verbal thought, whereby, the six and seven-year-old, guided by an adult, can solve problems by reasoning, and not merely by the manipulation of objects, is a more developed form of thinking, A mother is reading her son a story about two children on a see-saw. But something is wrong, the girl stays up in the air; while the boy remains below. "What do you think they should do to be able to see-saw?" the mother asks. The boy thinks for a moment and then says: "The girl is very little. She should have the bigger side!"

Parents should confront the child with mental tasks within his powers. Such problems help him to establish connections between specific phenomena, to single out what is most important, and to draw conclusions.

The simplest forms of the logical reasoning appear in the young child, already at the age of five, as a result of his observing familiar phenomena. If the child is confronted with a problem he is not yet ready for, his replies will naturally seem illogical and groundless.

The small child asks a million questions, which gradually become more and more complicated. He begins to grasp not only the facts, but their inter relation and interdependence. Of special interest to this age group, are the natural phenomena they come in contact with. Whether this awakened interest in his sorroundings will turn into a real thirst for knowledge or whether it will gradually fade away depends upon the adults in the child's life. Unfortunately not all parents realise this.

During a walk through fields, a little girl sees a swallow flying close to the earth. "Mummy, why does the bird fly so low?" "It's saying hello to you", the mother replies. An aeroplane leaves a white trail in the sky. "Daddy, why is smoke coming out of the plane?" "That's not smoke, it's condensed moisture", the father answers, without taking his eyes from the paper he is reading.

Needless to say, such answers do not teach a child to think, they only dull his interest in his surroundings. It is not easy for him to comprehened something new merely from the words of an adult. An explanation should always be supported by visual examples.

At times it may be wiser to rerfain from an immediate answer, in order to help the child really understand a given occurrence. A mother is dressing her little son for the street. "It' s going to rain. There is a big cloud in the sky", the boy says. "It won't rain, it will snow" his mother corrects him. "Why, is this a snow-making cloud?" Insead of answering, the mother has the child bring some snow home in his pail. When it has melted she explains: "The cloud is just like this: when it's cold outside, it snows, but when it's warm, it rains."

The development of a child's vocabulary is closely linked with the development of his power of thinking. At the age of three a child has a vocabulary of about 1,000 words, while at seven he know apsproximately 4,000 words. Compound and complex sentences are common, and he is successsully mastering the grammar of his native language. These changes in speech are the result of the development of logical reasoning. Parents can be of help here, too. Children should be read short stories, and then asked to re-tell them, care being taken to put right any inconsistence and correct faulty pronunciatinn.

Russian kindergartons conduct a day-to-day programme of developing. In their games, during other occupationa, like drawing, modelling, on excursions. children gradually master higher forms of generalisation and abstract thinking, learning to draw their own conclusions and deductions. These mental qualities will be of vital use to them when they start going to school. Naturally, it is the parents' duty to carry out this work at home.

A. V.

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ಭಗವದಾರಾಧನೆ	೦–೬–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಆಚ್ಯದೇವರಾಜವಿಜ್ಞಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

The Rationalist

HINDU SUPERIORITY

COMMERCE AND WEALTH

(Continued from last issue.)

Foreign trade of a nation presupposes development of its internal trade. Specially is this true of a large country like India, with its varied products, vast population, and high civilization. Professor Lassen of Paris considers it "remarkable that the Hindus themselves discovered the rich, luxurious character of India's products Many of them are produced in other countries, but remained unnoticed until sought for by foreigners, whereas the most ancient Hindus had a keen enjoyment in articles of state and luxury. Rajas and other rich people delighted in sagacious elephants, swift horses, splendid peacocks, golden decorations, exquisite perfumes, pungent peppers, ivory pearls, gems, etc., and consequently caravans were in continued requisition to carry down these and innumerable other matters between the north and the south and the west and the east of their vast and varied country. These caravans, it is conjectured, were met at border stations and about ports by western caravans or ships bound to or from Tyre and Egypt, or to or from the Persian Gulf and Red sea." [1]

Professor Heeren remarks: "The internal trade of India could not have been inconsiderable, as it was in a certain degree prescribed by nature herself." [2]

1. See Ancient and Mediæval India, Vol. II, p. 348.
2. Historical Researches, Vol. II, p. 267.

Royal roads were constructed all over the country from east to west and from north to south, in addition to the numberless rivers, along the banks of which considerable commerce was carried on.

Strabo, Plutarch, and Apollodoras agree in their statements that India had considerable trade roads in all directions, with mile stones, and was provided with inns for travellers (See Strabo, Chap. XV, pp. 474 and 487). And "these roads," says Heeren, "were planted with trees and flowers." [1]

The great Asoka, who, according to Mr. Vincent Smith, "rightfully claims a place in the front rank of the great monarchs, not only of India, but of the world," [2] says in his Pillar Edict VII, "On the roads I have had banyan trees planted to give shade to man and beast: I have had groves of mango trees planted; and at every half kos I have had wells dug; rest-houses have been erected; and numerous watering places have been prepared here and there for the enjoyment of man and beast" [3] This is more than has ever been attempted in India since.

Active internal commerce was carried on in northern India along the course of the Ganges. Here was the royal highway extending from Taxila on the Indus through Lahore to Palibhotra (in Behar, which was 10,000 stadia in length) [4]

Ramayana, too, mentions another road leading from Ayodhya (Oudh) by Hastinapur on the Jumna, through Lahore, to the city of Giniberaja in the Punjab.

(To be continued.)

1. Historical Researches, Vol. II, p. 279.
2. Early History of India, p. 131.
3. Early History of India by V. Smith, p. 162
4. Strabo, p. 1,010. Pliny also speaks of it in his Natural History, Vol. VI, p. 21.

ACKNOWLEDGMENTS

We have pleasure in acknowledging receipt of the following publications:

"SREE BHASHYA"

From H. H. Sri Abhinava-Ranganatha Swaminah of Sri Parakala Mutt, Mysore, Ramanuja's "Sree Bhashya" with the famous "Shruthaprakaashika" Commentary, with a further commentary styled "Goodhaartha Deepika" by H. H. Sri Abhinava Ranganatha Swaminah. "Sree-Bhashya" is the crowning treasure of SreeVyshnava literature, and in bringing it out in Nagari script with the existing as well as an up to date commentary, H. H. Sri Parakala Swamy is rendering valuable service to SreeVyshnavas as well as all lovers of culture. The volume before us is the first part, dealing with the 1st Sutra of Vedanta as expounded by Sri Ramanuja, and running to 1000 pages, and contains also the concerned portion of "Adhikarana Saaraavali" by that mighty exponent, Vedanta Deshika. It is priced Rs. 25/-. H. H. Sri Swamy is reported to be assiduously engaged in bringing out the further portions of this SreeVyshnavite *Magnum Opus* at an early date.

"SHAKTHI VISHISHTAADWYTHA"

"Shakthi Vishishtadwyta Darshana" of Dr. T. G. Siddapparadhya, M.A., Ph. D., of the Mysore University, is a very erudite, very lucid, very readible, and very illuminating exposition of Veerashyvism, and should be of interest not only to the vast mass of inhabitants belonging to that popular faith in Mysore and elsewhere, but also to all educated men to whom the status of Veerashyvism in the heirarchy of Indian religions is not known. Dr. Siddapparadhya brings to his writing not only a clear knowledge of Veerashyva tenets, but also a comprehensive grasp of the three Brahmanical streams of philosophic thinking, Adwytha,, Vishishtaadwytha, and Dwytha, and portrays them all with exemplary clarity. He has written the original thesis in Sanskrit, as the venerable early Acharyas of Veerashyvism have done, thereby giving to his theme a glorious vehicle, and also manifesting to the world that even in the 20th century A D Sanskrit is a living and not a dead language. The value of the book is further enhanced by the inclusion of an English rendering of the Sanskrit thesis. The book which is sponsored by H. H. Srimad-Rambhapuri Swamigalu of Balehonnur Mutt, is priced Rs. 5/- and is an invaluable addition to the growing volume of Veerashyva literature.

"ಶ್ರೀ ರೇಣುಕಾಚಾರ್ಯ ಕೀರ್ತನಮಾಲಾ"

Gurubhaktichandra Dr. M. C. Nanjappa of Davangere, another worthy scion of Veerashyvism, has laid its devout followers under a deep debt by bringing out a volume styled "ಶ್ರೀ ಜಗದ್ಗುರು ರೇಣುಕಾಚಾರ್ಯ ಕೀರ್ತನಮಾಲಾ", containing numerous keertanas invoking the divine Guru Renukacharya. Religious devotion is fostered in the minds of the masses by keerthanas, and the book is devoted to the life of Sri Renukacharya as a Guru and as a path-finder to Salvation. Composed by Sri R. N. Naranappa of Hassan, in popular Kannada, so that even village-folk may gather at night-fall and spend hours entranced with the keertanas, the book is priced Rs. 2. and is available with Dr. M. C. Nanjappa, Davangere.

"ವೈದ್ಯ ಜೀವನ"

While the publications named above deal with the spiritual welfare of the public, Dr. Agaram Venkatrama Pandit, Ayurvedic Scholar and earnest Theosophist, has brought out a handy volume, "ವೈದ್ಯ ಜೀವನ", containing the famous Sanskrit work of LolambaRaja with lucid Kannada translation by his father and well-known physician, R. Puttasamy Pandit, which safeguards the physical welfare of its readers. It contains corfirmative quotations from English writers, and explains the mode of home preparation of needful medicines. Neatly got up and priced Rs. 2/-, it is an invaluable acquisition to every Kannada home.

Editor.

FINE ENGINEERING

Machinery worth nearly Rs. one crore was lying idle in the Sharavati Vally Project and the Tungabhadra Project, according to the Audit Repor for 1960–61.

Finance Minister B. D. Jatti presented the Appropriation Accounts for 1960-61, the Audit Report, 1962, and the Finance Accounts for 1960-61 before the Mysore Legislative Assembly recently.

In regard to "idle machinery", the report said that machinery and equipment, both old and new procured from Bhakra-Nangal, the Tungabhadra and Bhadra from 1957 to July 1959 at a cost of more than Rs. 16 lakhs were remaining idle in the Sharaawati Valley Project for the past three years. Some of them were stated to have been received in an incomplete state while some others required major repairs before they could be commissioned. The cost of some of the new machinery had been paid for even before they were tested. This had resulted in unnecessary locking up of Government funds but may also lead to considerable loss to the Government.

During inspection of the machanical and stores division of the Tungabhadra Project in January 1940, it was noticed that machinery costing nearly Rs. 79 lakhs were lying idle although the construction of the dam was completed in 1954! Out of this, machinery worth Rs, 63·89 lakhs require repairs before they are put to use, and machinery worth Rs. 15 44 lakhs were unservisable and obsolete!

Referring to the Mysore Government Road Transport Department, the report said that according to the prescribed procedure, the conductors of Bangalore Transport Service were required to remit soon after duty the daily collections, supported by the way bill abstracts. They were to be immediately checked by the departmental audit clerks and shortages in remittances by the conductors should have been worked out to enable early recovery. The check of way bill abstracts and verification fell into arrears from July to December, 1960, and consequently the shortages in remittances remain undisclosed! The detailed check carried out subsequently pertaining to the period placed the shortages Rs. 1·21 lakhs. As a result of recoveries effected in April and May, 1961, the amount was reduced to Rs. 86,692. It was reported that recoveries from conductors in instalments not exceeding one-third of their pay had now been ordered. The extension of shortage which may prove irrecoverable on account of desertion by conductors and other reasons remain to be assessed.

(To be continued)

BEST SELECTIONS FROM THE SPEECHES & WRITINGS OF

ROBERT INGERSOLL

"The finest orator of the English tongue on this globe of ours."

General Husted proclaimed, "In purity of style, in poetic expression, in cogency of statement, and brilliancy of rhetoric, Ingersoll stands unrivalled. As effective as Demosthenes, as polished as Cicero, as ornate as Burke, as scholarly as Gladstone, the Orator, in surpassing others, has now eclipsed himself!"

Popular Edition;—Attractive get up, bound in one volume Rs. 10–0–0 net, two volumes Rs. 12–0–0 net.

SANSKRIT WISDOM

by

G. R. JOSYER.

FOUNDER

International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY.

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so."

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

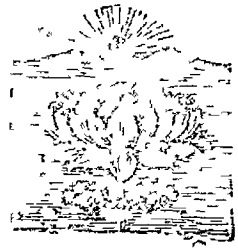
"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Iosyer.

Registered No. , BG., 233



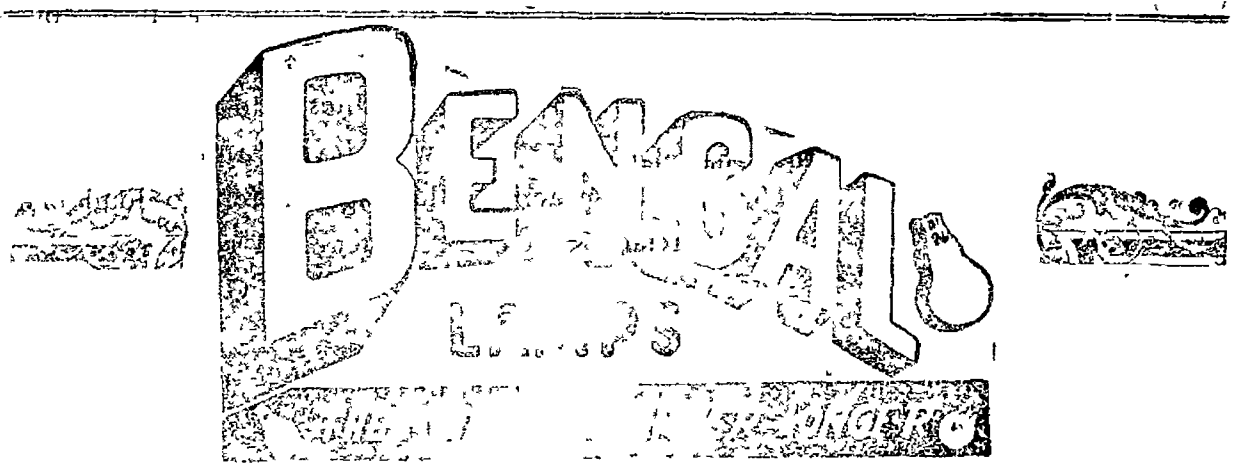
THE RATIONALIST

A Weekly

man, devoted to a rationalistic sur
of Public interest, in the economic,
commercial, and literary fields

G R JOSYER, M A., F.R.E.S.

Vol XXII No. 40] Monday 16-7-1962 [Price 00-10 NP



HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

AUDIT REPORT

UNCHECKED WASTES

(Continued from last issue.)

GREEDY CHAIRMAN

Regarding the Mysore State Khadi and Village Industries Board, the report observed that the Board had failed to maintain accounts relating to receipt books and cash bill books, and stock account of materials purchased (worth over Rs. 2 lakhs) and disposed of had not been maintained vis-a-vis the exhibition held in December 1959-January 1960. The report also commented on payments made outside the scope of the Act, and observed. "The allowances payable to the Chairman under the provision of the Mysore Khadi and Village Industries Act, 1956, can only be compensatory in nature intended to recoup expenses actually incurred by him in the discharge of his duties." The report stated that the total amount paid to the Chairman by way of "salary" was Rs. 27,000!

The report said that out of 36 commercial and quasi-commercial undertakings which functioned under the control of the State, 11 concerns had not finalised pro forma accounts. Eight concerns incurred losses totalling Rs. 37·43 lakhs! The total investments by the Government companies amounted to Rs. 137·17 lakhs, against the total paid-up capital of Rs. 193·12 lakhs. Five of them showed an aggregate profit of Rs. 42·42 lakhs. The total investment at the end of the year 1960-61 was Rs. 640·17 lakh. The total yield (other than co-operative institutions) was Rs. 13·98 lakhs representing 4·4 per cent of the investment.

The report also commented on the loss in Government advertising vis-a-vis the appointment of an agency to handle them.

It said that the Mysore Iron and Steel Works at Bhardavati suffered a loss of Rs. 1·57 lakhs due to the introduction of mechanical accounting system in 1957 with a view to improving promptness and efficiency and to obviate the necessity of appointing additional staff.

During 1960 61, Government paid Rs. 1·24 crores as grants to village panchayats as against Rs. 37 lakhs paid during 1959-60. (Voters also get their share!)

* * *

"Of all modern phenomena the most monstrous and ominous, the most manifestly rotting with disease, the most grimly prophetic of destruction, the most clearly and unmistakably inspired by evil spirits, the most instantly and awfully overshadowed by the wrath of heaven, the most near to madness and moral chaos, the most vivid with devilry and despair, is the practice of having to listen to loud music while eating a meal in a restaurant!"

G. K. CHESTERTON.

* * *

"Marry by all means. If you get a good wife you will become very happy; if you get a bad one you will become a philosopher—and that is good for every man!"

SOCRATES.

ಯಜುರುಪಾಕರ್ಮ	0—4—0.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	0—4—0.
ಭಗವದಾರಾಧನ	0—2—0.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಶಠಕೋಪರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	0—4—0.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

SHAW AND GAELIC

Lecturing in Dublin one day, George Bernard Shaw irritated his audience by telling them they were throwing their money away when they supported organizations trying to revive the Gaelic language. "If you would devote the money to dentistry it would do you more credit," he thundered. The audience booed. "If you do that again," Shaw threatened, "I'll continue this lecture in the Gaelic you all profess to want, and then not one of you will have the faintest notion of what I'm saying."

For the remainder of his talk, you could have heard a shamrock drop.

"HOW MUCH IS IT?"

Notified that W. B. Yeats had won a 1923 Nobel Prize, Bertie Smiley, owner of the *Irish Times*, decided to break the news to Yeats himself. "I have the honour to inform you, sir," Smiley began. "that word has just come from Stockholm about the Nobel Prize. To the glory of Ireland has been added poetic lustre and—"

"Pull yourself together, Smiley," interrupted Yeats. "How much is it?"

DE VALERA

During his younger days, Irish statesman Eamon de Valera was often arrested for expressing his political beliefs, but he would not be silenced The moment he was freed he would bounce back with greater determination than ever. At one time he was arrested in the middle of a speech. He served a year's sentence. When he was released, he returned to the same auditorium. Facing the crowd, he began, "As I was saying when I was interrupted...."!

EITHER WAY

It was a cloudless morning, yet the spry-looking elderly gentleman at my bus stop was carrying a huge black umbrella. I told him I had not heard that rain was expected.

"It isn't," he replied. "Actually, I need a cane to walk, but if I carry one people say, 'There goes that poor old man.' This way they say, 'There goes that damn fool with the umbrella!'"

DOING WELL

I asked a friend how his son who is a doctor was getting along in his practice.

"Fine," he beamed. Then, with a sly grin, he added, "He is doing so well that he can occasionally tell a patient there is nothing the matter with him!"

THE TEST

A story going the rounds has a moral for executives who rely on complicated, expensive tests in hiring employees:

A firm needed a researcher. Applicants were a scientist, an engineer, an economist. Each was given a stone, a piece of string, a stop-watch—and told to determine a certain building's height. The scientist went to the rooftop, tied the stone to the string, lowered it to the ground. Then he swung it, timing each swing with the watch. With this pendulum he estimated the height at 200 feet, give or take 12 inches.... The engineer threw away the string, dropped the stone from the roof, timing its fall with the watch. Applying the laws of gravity, he estimated the height at 200 feet, give or take six inches.... The economist, ignoring string and stone, entered the building but soon returned to report the height at exactly 200 feet. How did he know? He gave the caretaker the watch in exchange for the building plans! He got the job!

The Rationalist

FRENCH PLANNING

"The fastest electric locomotive in the vhole world, the highest aërial cableway, he deepest canal lock, the tiniest micro-ools, the biggest truck, the quietest com-nercial jet...."

All these mosts, bests, biggests and many more are products of France. Yes, of lovely, pleasure-given, *frou-frou* France, a land of food fashions, wines and perfumes, but surely—one used to think—not quite up to making serious hardware!

Never has the stereotype of a frivolous, deliciously backward France been less true than it is today. The post-war surge of French inventiveness, of sheer technical ability, has surprised her friends, and even France herself. The dismal fogs of French politics have veiled the solid accomplishments of a France that can compete with the best in science, industry or technology anywhere!

And a France that exports creative brains as well as vintage bottles. French engineers have been building an oil refinery in Finland, a tele-communications network in Greece, pipelines in Kenya, a fertilizer works in Pakistan, a jet-age runway in Hong Kong, a sewage system for Auckland, New Zealand, a steel mill in the Colombian Andes, a four-lane road tunnel under Havana Bay!

The French may not yet have peddled coal in Newcastle, but they have built ships for Britain and Norway; they have equipped paper mills for the Swedes and chocolate factories for the Swiss. St.-Gobain, the world's largest manufacturer of plate glass, with 32 plants in nine countries, is planning to build a plate-glass factory worth nearly Rs. 15 crores in the United States! Here glass, in a river ten feet wide and nearly half a mile long, will be rolled, ground and polished on both sides in one operation, just as at the company's amazingly automatic Chantercine plant in France.

Just look how well France, one of the main rivals for dollar business, is doing in America. French machinery and inventions are crossing the Atlantic, to the great surprise of those who had thought of France as primarily an exporter of silks, champagne and truffles. The Ugine-Sejournet technique for extruding hot steel shapes by lubricating the dies with glass is being used by a number of leading American steel companies.

The Voltabloc, a nickle-cadmium, re-chargeable alkaline battery, developed by the French S.A.F.T. and manufactured in the United States under licence, lasts 20 times longer than conventional acid batteries! Built up of individual cells no bigger than bottle caps, these batteries have been used in transistor radios, re-chargeable torches military walkie-talkies, devices to replace an injured larynx and proximity-guidance sticks to warn the blind. Heavier Voltablocs have helped to launch American jet planes and missiles, and have heated huts in the Antarctic for the U.S. Navy.

In no field has France done more to win applause than in aviation—with Sud-Aviation's swept-wing, two-engined, 500-mile-an-hour Caravelle pure jet plane. The Caravelle has not only flown but even taken off on one engine. The first of 50 Caravelles ordered by six countries went into service this spring.

French aeronautical skill has turned out a stable of military jets, and the world's only manned ramjet, the Griffon, with a speed twice that of sound! Another triumph is the world's smallest reaction turbine, developed by Turbomeca.

In sharp contrast to the French race-horses of the air is Breguet's 941 which, though it cruises at 250 miles an hour, can slow down to 55 without stalling. It can clear a five-storey house after a take-off sprint of only 220 yards. This is achieved by using enormous flaps and by drenching the wings in the slipstream from four over-size propellers.

The world's first turbine-driven helicopter, the French Alouette, was the first helicopter to fly in the stratosphere, reaching an altitude of 36,501 feet. The Alouette has sprayed bananas in Guinea, supplied crews of oil-drilling platforms off the coast of Louisiana, and saved victims of Alpine accidents!

One of the crown jewels of French scientific invention is the sensational "electron probe micro-analyser," or Microsonde developed by Professor Raymond Castaing. By directing a finely focussed beam of elctrons on to the surface of a piece of metal, it can determine in two or three minutes the composition of a substance which a chemical laboratory would need as many weeks to analyse! It can analyse areas as small as 1/25,000 of an inch, and is expected to revolutionize the field of metallurgy.

France and her 41 million people are boiling with energy, both physical and intellectual. One proof of this appears in the country's industrial-productivity figures. Over the past five years, French output per man-hour has increased by 31 per cent, a rate higher than that of any other nation in the West!

Doubting foreign observers should listen to John Cooney, chairman and managing director of the Burroughs accounting-machine company's French subsidiary.

"The French worker," says Cooney after nine years' experience in France, "is skilled, dedicated and creative. He has a great many original and useful ideas for improving efficiency. He takes great pride in his factory, and will break his neck just to get the job done."

Burroughs, which began by importing brains and machines into France, now exports French engineering ideas and management to its other foreign subsidiaries!

* * *

What a contrast to the Indian workers, and Indian planners! Ed.

BEST SELECTIONS FROM THE SPEECHES & WRITINGS OF

ROBERT INGERSOLL

"The finest orator of the English tongue on this globe of ours."

General Husted proclaimed, "In purity of style, in poetic expression, in cogency of statement, and brilliancy of rhetoric, Ingersoll stands unrivalled. As effective as Demosthenes, as polished as Cicero, as ornate as Burke, as scholarly as Gladstone, the Orator, in surpassing others, has now eclipsed himself!"

Popular Edition;—Attractive get up, bound in one volume Rs. 10-00 net,
two volumes Rs. 12-00 net.

EDUCATION

There is no more difficult problem for a free people than to identify, nurture and use wisely its talents. Indeed, on its ability to solve this problem rests its fate as a free people. An undiscovered talent, a wasted skill, a misapplied human ability is a threat to our capacity to survive. Society as a whole must therefore come to the aid of the individual, finding ways to identify him as a unique person, and to place him alongside his fellow men without inhibiting or destroying his individuality.

One still hears arguments about "quantity" versus "quality" education. Behind such arguments is the assumption that a society can choose to educate a few people exceedingly well, or a great number of people somewhat less well,—that it cannot do both. A society such as ours has no choice but to do both; it calls for the maximum development of individual potentialities at all levels.

The 18th-century philosophers who made equality a central term in the political vocabulary never ment to imply that men are equal in all respects. Men are unequal in their native capacities, and therefore in their attainments. In elaborating our views of equality, we have emphasized equality of opportunity, a conception that candidly recognizes differences in endowment and the certainty of differences in achievement. By allowing free play to these differences it preserves the freedom to excel which has produced so much human greatness.

In the pursuit of excellence several considerations must be kept firmly in mind. First, our conception of excellence must embrace many kinds of achievement at many levels—in abstract intellectual activity, art, music, managerial activities, craftsmanship, human relations, technical work. Second, we must recognize that excellence is a product not only of native ability but of drive and character. The more one observes high performance in daily life, the more one is impressed with the contribution made by the latter two ingredients. Finally, we must recognize that judgements of differences in talent are not judgements of differences in human worth.

ABOUT THE BOOK

French publisher Gaston Gallimard was asked by an author if he had read his latest work. "I have indeed," Gallimard replied. "It reminded me of Charlemagne's sword."

Intreagued, the writer looked up the reference. The sword is described as "long, flat and deadly."!

A TESTIMONIAL

A piano manufacturer tried to get a testimonial from comedian Will Rogers for his pianos. Rogers, who never endorsed any product unless he really believed in it, wrote this letter to the firm: "Dear Sirs: I guess your pianos are best I ever leaned against. Yours truly, Will Rogers."

"HOW- TO HUG-"

A prominent bibliophile prided himself on his extensive library. He had books on every conceivable subject, but LOVE in all its aspects was his particular collecing enthusiasm. One day, as he was about to board a plane, he spotted a book entitled *How to Hug*, in the airport bookshop. Though his flight had been called, he was determined to have this collector's item. Pulling a handful of money from his pocket, he hurriedly paid the sales girl, grabbed the book and dashed for the plane. As he settled back in his seat to explore his purchase, he discovered that he had bought the sixth volume of an encyclopedia set!

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS. F.R.E.S..F.M.U. &C,

FOUNDER

International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY.

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology," "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History."

Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book."

Professor, K. N. Venkatasubba Sastry, M.A., D., Simla.

"Profusely illustrated, attractively produced, and very readable".

Hindu, Madras.

"Amply fulfils the specific object, with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements."

Indian Express, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so."

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation."

Amaryashiromani Sardar Thummoo Chetty, Kt., C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away, and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up."

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 41] Monday 23-7-1962 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

DR. B. C. ROY'S FAITH IN GOD

"Truth", the candid monthly of Calcutta, writes:

Dr. B. C. Roy, DSC, MD, MRCP, FRCS, FSMF and FACP, Chief Minister of W. Bengal, died of a heart attack on 1-7-62.

"Bidhan Chandra Roy's death apart from its consequences to West Bengal has also been a personal loss to us. For al hough we might heve differed on every political and social question there is no gainsaying, that this man, by birth a Brahmo, by bringing up completely de-Hinduised, connected with the Congress and therefore inimical to all that we hold sacred, had during the latter years of his life been blessed with Sri Hari's Grace in an unexpectedly abundant measure.

Our readers may not be aware that Sanskrit would have been completely banished from West Bengal Schools but for him. The Education Minister was favourable, but the pressure by the so-called scientists and the administrator of the Secondary Education Board was so great that if Dr. B. C. Roy had not suddenly thrown his full weight on our side, all would have been lost.

There have been numerous other occasions when his personal interference alone succeeded in bringing justice when injustice was about to prevail.

We have known that helpless refugees who managed to get a personal letter from Dr. Sen Gup a have been able to secure hundreds of rupees from him as loan or gift in their illness or other causes.

As regards his faith in God, two incidents may be related here.

When Khrushchev and Bulganin came to India they were driving with Dr. B. C. Roy to the Shibpur Botanical Garden. Khrushchev suddenly said, "Dr. Roy, you have so many new ideas; why don't you come to Moscow and see what we are doing there in Russia?" Dr. Roy replied "God permitting, I will." Khrushchev replied "What! you believe in God? Have you seen him?" Dr. Roy replied "No. I have not seen him. But I have felt him. If there is a fire behind you, you feel the heat but you don't see the fire."

To this Khrushchev could make no reply.

Another episode:

About eight years ago Dr. Rajendra Prasad, then President of India, came to Calcutta and suddenly fell ill. Dr. Nalini Ranjan Sen Gupta was called. After a few days treatment Rajendra Babu was a little better. Dr. Sen Gupta then told the President, 'I want you to recover. Sir; your life is very precious to us. Because you are the only person who stands between us and chaos. For Pandit Nehru is passing the Hindu Code to destroy the basis of Hindu Dharma. After all he is a naatik and it is a pity that an utter atheist holds the reins of Government in India of all places where Dharma alone is the basis of life.' Rajendra Babu was surprised and did not utter a word. Just at that moment Dr. B. C Roy walked in. He was also treating the case As he came in, he asked "What are you discussing?" Dr. Nalini Ranjan said, 'I was deploring Pandit Nehru's utter Godlessness?" To this Dr. Roy replied "I can't understand how a man can think there is nobody over him." Then he warmed up and said "What does he think of himself!"

Then he said in tones of deep indignation, his whole gigantic figure trembling with rage. "How is it possible for a man to think that there is no one above him? Absolutely no one?"

As he said this in tone of deep indignation, Rajendra Babu sat absolutely silent. The atmosphere was charged with emotion:

Rajendra Babu silent and Dr. Nalini Ranjan also quiet.

Then after visiting the President, Dr Roy took Dr. Sen Gupta in his own car to see a patient, Kumar Pramatha Nath Roy who was donating a large sum (54 lakhs) as a charitable Trust. Dr. Nalini Ranjan said on the way "Sir, you have made us all very happy. It is our eternal grouse against Pandit Nehru that he should be a nastik ruler of this land." Dr. Roy replied "Why do you say 'grouse'? How can a man say he does not believe in God?" He repeated, 'No body over him! None!"

They were sitting side by side in the car and Nalini Ranjan could feel how Dr. Roy was intensely moved by the very thought of a man being Godless. It was so utterly repugnant to him.

When we remember their position in life (he, a chief Minister, and Pandit Nehru, the Prime Minister of India), their position in the Congress hierarchy, also how much he loved and respected Pandit Nehru, and when we remember that the remarks were being made before the President of India, we can realise only the greatness of Dr. Bidhan Chandra Roy.

Dr. B. C. Roy thus redressed a grave injustice which no one else had done anywhere in India

He passed away in the fullness of time. But the memory of his deep and abiding faith lives in our minds.

That is why we today mourn his death as a personal loss."

DARWIN'S CONCLUSION

When it came to the subject of marriage Charles Darwin attacked the problem in his usual scientific manner—carefully marshalling all the facts:

"This is the question," he wrote, and then, under separate headings ("Marry" and "Not marry") listed the pros and cons. Eventually the pros (children, home, charms of female chit-chat) outweighed the cons (terrible loss of time, cannot read in the evenings, if many children, forced to earn one's bread) and he summed up: "Never mind, boy; There is many a happy slave!"

TWO TEACHERS AND TWO STUDENTS

"A friend of mine took her five-year-son to the local elementary school to enrol him, and her three-year-old twins went along. When *she arrived at the school she discovered that* the headmaster was her own former maths teacher. He recognized her at once, and his greeting was warm and friendly. "Why, Charlotte, how nice to meet you again," he said. "I see you have finally learnt how to multiply!" —I was attending a homecoming celebration in the little town where I taught 27 years ago. In the midst of the festivities a buxom matron came up to me. "Remember me?" she asked. I said that I was sorry, but I could not seem to place her. "Why," she beamed, "you was my English teacher."

PENCILS

A little boy said to his teacher, "I ain't got no pencil."

She corrected him at once; "It's 'I haven't a pencil.' 'You haven't a pencil.' 'We haven't any pencils.' 'They haven't any pencils.' Is that clear?"

"No," said the bewildered child, "What happened to all them pencils?"

A

The Rationalist

HINDU SUPERIORITY

COMMERCE AND WEALTH

(Continued from last issue.)

Periplus, too, after saying that "the Ganges and its tributary streams were the grand commercial routes of nothern India," adds that the "rivers of Southern Peninsula also were navigated." [1]

Dr. Vincent says that the Ayeen Akbari mentions 40,000 vessels as employed in the commerce of the Indus, and that it was this commerce that furnished Alexander with the means of seizing, building, hiring or purchasing the fleet with which he fell down the stream." [2]

Dr. Robertson says: "If we could give credit to the account of the invasion of India by Semiramis no fewer than 4,000 vessels were assembled in the Indus to oppose her fleet (Diod Sical. lib: ii, cap. 71). It is remarkable that when Mahmud of Ghazni invaded India a fleet was collected on the Indus to oppose his, consisting of the same number of vessels." [3]

According to Arrian, the commercial intercourse between the eastern and western coasts was carried on in country-built ships.

Periplus again says that "in Dachhanabades (Dakshina Patha of Sanskrit, or the Deccan) there are two very distinguished and celebrated marts, named Tagara and Pluthama,[1] whence merchandise was brought down to Barygaza (Baraunch or Broach)."

Ozene[2] (Ujjain) was one of the chief marts for internal traffic, and supplied the neighbouring country with all kinds of merchandise. It also became the emporium of foreign commerce. It transported Indian products to Barygaza, and was a celebrated depot of the produce of more distant and northern countries.

Fairs were an important vehicle of trade, and were introduced in every part of the country. A large concourse of people assembled at these fairs indifferent seasons for the purpose of exchanging merchandise as well as discussing religious and national topics. Even now lakhs of people assemble at Hardwar, Benares, Allahabad, on the banks of Nerbudda and other places.[3]

(To be continued).

1. Periplus, p, 29.
2. Commerce of the Ancients, Vol. I, p 12.
3. Disquisition Concerning Aucient India, p. 196.

1. For the identification of these two places, see Elphinstone's "India," p. 223, footnote. "Tagara remained for 2,000 years the great emporium of the Mediterranean commerce."—Heeren.
2. Historical Researches, Vol. II, p. 280.
3. "The almost innumerable crowds that yearly flock to Benares, Jagan Nath and elsewhere, amounting to many hundred thousands of souls, would obviously give rise to a species of commerce." —Historical Researches, Vol. II, p. 279. [For an account of fairs at Hardwar, see Hardwicke's accounts of it in the Asiatic Researches, Vol. II, p. 312, where he says that two-and-a half lakhs of souls assemble every year, while on the occasion of Kumbh the number is many times larger.]

LENGTH OF LIFE

Some time ago newspapers published the photograph of Ceylon's oldest man, Mr. Wanninapake Mudiyanselage Pinhamy of Hulegedera, near Mano, who is 113 years old. He is a strict vegetarian and a teetotaller and works in the fields.

Similar records of longevity are on record. Mr. Javier Pereira, stated to have been born in 1789 and claimed to be the oldest man in the world, died in March last year at Monteria, Northern Columbia.

The Bible in the Book of Genesis mentions many centenaries, Adam (950), Seth (912), Enos (905), Cainan (910) Mahaleel (895), Jared (962), Methusalah (969), Lamech (777), Noah (950), Terah (205), Sarah (127), Abraham (175), Isaac (180), Jacob (147), Joseph (110), Aaron (123), Moses (120), and Joshua (110).

Christians believe that man's days got reduced from 900 and odd to 120 — the Lord said "man's days shall be in 120 years" — and still further to the Psalmist's "three score years and ten" normally and "four score by reason of strength." The decadence was due to the growing indolence of man on earth. While the 120 years of Moses's days were due to the natural diet and outdoor life of the people, 50 years were cut off in David's civilised age by indolence and dissipation, that is, sin against all laws, health included.

Science endorsed Moses's decree that 120 should be the normal duration of human life, 20 the age of maturity multiplied by six. The Asva Sastra also records the same figure.

The Bible gives us a wholesome rule of life to attain longevity. "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." The average expectation of human life in the world has increased during the last half century due more to comparatively better living conditions and progress in combating diseases.

The testimony of the Centenarians themselves as to how they managed to survive as long as they have done, is varied and interesting. Li Chang Yun ascribed his long life to the Indian herb Hydrocotyle Asiatica. This is a common garden herb, that creeps along the ground. It is one of the ancient aids for rejuvenation, besides being a brain food and a blood purifier. The full benefit is derived if the leaves are taken raw in the form of a vegetable salad. The Valayans of Krusadal island claim for 'turtle flesh and toddy' life-prolonging powers.

One centenarian attributed his long life to his vow of celibacy, while another thought his married happiness prolonged life. One owed his long life to a charm 'the loadstone.' Another thought it was all due to his having had his first shave as a child in the holy junction of the Ganges and the Jumna.

One declared he never smoked nor drank in his long life, proudly claiming that as the reason for his longevity, while another did not deny drinking but in moderation. The secrets, therefore, of longevity according to the livers themselves seem confused and even contradictory.

The rules laid down by experts are equally varied and interesting. Sir William Lane, the famous surgeon, declared that man to reach his full span of life should live on uncooked fruit, vegetable and grain, go without clothes and live mostly out of doors. He should touch no alcohol, condiments, or tobacco. Dr. Rouchakoff is another advocate of uncooked food.

To be continued.)

H. H. Mummadi Krishnaraja Wadiyar Jayanti Celebration Committee

requests your presence on the occasion of
the Celebration of the 168th Jayanti of
His Highness MUMMADI KRISHNARAJA WADIYAR G.C.S.I.
under the Presidentship of
Rao Bahadur Rajakaryaprasakta
M. RAMASWAMY,
on Saturday the 28th July 1962 at 6 p.m.
at Sri Narasimharaja Sahakara Bhavana,
100 Feet Road, Mysore.

G. R. JOSYER, M.A. HONS: F.R.E.S., M.R.S.I.
Convenor and Trustee.

ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಜಯಂತ್ಯುತ್ಸವ ಸಮಿತಿಯವರು

ತಾ|| ೨೮-೭-೧೯೬೨ ನೇ ಶನಿವಾರ ಸಾಯಂಕಾಲ ೬ ಘಂಟೆಗೆ
ಮೈಸೂರು ನೂರಡಿ ರೋಡ್ ಶ್ರೀ ನರಸಿಂಹರಾಜ ಸಹಕಾರ ಭವನದಲ್ಲಿ
ನೆರವೇರಿಸಲಿರುವ
ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ
ಜಯಂತ್ಯುತ್ಸವಕ್ಕೆ
ತಮ್ಮ ಸುಭಾಗಮನವನ್ನು ಬಯಸುತ್ತಾರೆ.
ಶ್ರೀ ರಾವ್ ಬಹದೂರ್ ರಾಜಕಾರ್ಯಪ್ರಸಕ್ತ
ಎಂ. ರಾಮಸ್ವಾಮಿಗಳವರು
ಅಧ್ಯಕ್ಷತೆಯನ್ನು ದಯವಿಟ್ಟು ಅಂಗೀಕರಿಸಿರುತ್ತಾರೆ.
ತಾವು ದಯವಾಡಿಸಿ ಭಾಗಿಗಳಾಗಬೇಕೆಂದು ಕೋರುತ್ತೇವೆ.

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.,
ಕನ್ವೀನರ್ ಮತ್ತು ಟ್ರಸ್ಟಿ.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS. F.R.E.S., F.M.U. &c.
FOUNDER
International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY.

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

'A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

'Profusely illustrated, attractively produced, and very readable". **Hindu, Madras.**

Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express, Madras**

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so."

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 42-43] Monday 30-7-1962 & 6-8-62 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

HINDU SUPERIORITY

COMMERCE AND WEALTH

(Continued from last issue)

Regarding these Hindu fairs, Mr. Elphinstone says: "Indian fairs have strong resemblance to those of England. But no assemblage in England can give a notion of the lively effect produced by the prodigious concourse of people in white dresses and bright-coloured scarfs and turbans, so unlike the black head-dresses and dusky habits of the North." [1]

Mrs. Manning says that the Hindus traded even in the Vedic period, "and the activity in trade thus early noted has continued to be the characteristic of the country." [2]

The Encyclopædia Britannica says: "It (India) exported its most valuable produce, its diamonds, its aromatics, its silk, and its costly manufactures. The country, which abounded in those expensive luxuries, was naturally reputed to be the seat of immense riches, and every romantic tale of its felicity and glory was readilly believed. In the Middle Ages, an extensive commerce with India was stlll maintained through the ports of Egypt and the Red Sea: and its precious produce imported into Europe by the merchants of Venice, confirmed the popular opinion of its high refinement and its vast wealth." [3]

WEALTH

If History proves anything, it proves that in ancient times India was the richest country in the world. The fact that she has always been the cynosure of all eyes, Asiatic or European, that people of less favoured climes have always cast longing looks on her glittering treasures, and that the ambition of all conquerors has been to possess India, prove that she has been reputed to be the richest country in the world.

Her sunny climate, unrivalled fertility, matchless mineral resources, and world-wide exports in ancient times, helped to accumulate in her bosom the wealth which made her the happy hunting ground of adventurers and conquerors. Professor Heeren says: "India has been celebrated even in the earliest times for its riches." [4] Dr. Wise says that the wealth, splendour and prosperity of India had made a strong impression on the mind of Alexander the great, and that when he left Persia for India, he told his army that they were starting for that "Golden India" where there was endless wealth, and that what they had seen in Persia was as nothing compared to the riches of India. Chamber's Encyclopædia says: "India has been celebrated during many ages for its wealth." [5] The writer of the article "Hindustan" in the Encyclbpœdia Britannica remarks that India "was naturally reputed to be the seat of immense riches." [3] Milton voiced the popular belief when he sang of the weath of India.:

1. Elphinstone's History of India, p. 179. He also remarks that "many such places are also amongst the celebrated marts for the transfer of merchandise."

2. Ancient and Mediæval India, Vol. II, p. 347.

3. Encyclopædia Britannica, Vol. XI, p. 446. "oreign commerce on such a gigantic scale as described above was one of the principal causes of the mmense riches of ancient India.

4. Heeren's Historical Researches, Vol. II, p, 268

5. Chamber's Endyclopædia, Vol. V, Art. "India" p. 536.

ncyclopædia Brilannica, Vol. XI, p. 446.

"High on a throne of royal state which far
Outshone the wealth of Ormus and of Ind,
Or where the gorgeous East with richest hand
Showers on her kings barbaric, pearls and gold."

An idea of the immense wealth of India could be gathered from the fact that when Sultan Mahmud Chaznavi destroyed the far-famed temple of Somnath he found such immense riches and astonishing diamonds cooped up in the single "Idol of Siva" that it was found quite impossible to calculate the value of that booty.[1] After stay at Mathura for 26 days, in which he collected large idols of gold and silver in thousands, many set with priceless jewels, Mahmud went to Kanauj, which so astonished the tyrant and his followers, though long familiar with welthy cities like Mathura, that they declared that Kanauj was only rivalled in splendour and magnificence by the high heavens.

Gold, the emblem of wealth, was first found in India. Herodotus speaks of India as being "rich in gold."[2] It is a well known fact that the Indian province of the Empire of Darius (Gandhara-Kabul) alone paid its revenue or tribute in gold, every other part of his Empire paying in silver. The amount of gold paid by Indias was £1,290,000 a year. India was the home of diamonds and other precious stones in ancient times. Periplus says that "the Greeks used to purchase pieces of gold from the Indians." Nelkynda or Neliceram, a port near Calicut on the Malabar Coast, is said to have been the only market for pearls in the world in ancient times.

(To be continued)

1. See Lethbridge's "History of India."
2. Herodotus, iii. 105 and McCrindle's Ancient India as described in Classical literature.

DOMESTIC HELPS.

Sodium hydrochloride, ammonium nitrate, oxalic acid...do these words mean anything to you? Perhaps you, a householder, think their rightful place is in a chemist's shop and that they don't concern you at all directly. However, you couldn't be more wrong.

Chemical compounds have a multitude of uses in every home and a wise housewife will do well to keep a small supply at hand. In the past when chemical compounds were not available commercially, natural substances containing the same properties like lemons, vinegar etc. had to be used in their stead.

Today, it is far more economical to keep a stock of ready made compounds in the home. Given below is a list of compounds together with their uses.....

Methylated Spirit: Removes neat marks off polished tables. Wrap in one thickness of muslin and rub the mark in a circular direction. Also good for cleaning gold picture frames, piano and harmonium keys.

Ammonia; Removes greese off mirrors.

Borax: Cleans windows, enamel ware, paint in a flash.

Hydrocloric Acid: A small amount in water is sufficient to clean dirty glasses of all kinds. Excellent for cleaning rusty instruments left in solution for several hours and then washed in distilled water.

Methylated Spirit: Also useful for cleaning glassware.

Ammonia: If you have some real lace that's gone yellow with age, a few drops in water will bring it out white.

Sodium Hydrochloride: A few grains in water removes stains from white cloth.

ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ
೧೬೮ನೇ ಜಯಂತ್ಯುತ್ಸವ ಸಮಾರಂಭದಲ್ಲಿ

ತಾ॥ ೨೪-೭-೬೨ರಲ್ಲಿ ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್. ರವರು ಮಾಡಿದ

ಸ್ವಾಗತ ಭಾಷಣ.

ರಾವ್‌ಬಹದೂರ್ ರಾಜಕಾರ್ಯಪ್ರಸಕ್ತ ಎಂ. ರಾಮಸ್ವಾಮಿಗಳವರೆ, ಮಹಿಳೆಯರೆ, ಮಹನೀಯರೆ,

ದೈವಕೃಪೆಯಿಂದ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಈ ಜಯಂತ್ಯುತ್ಸವಕ್ಕೆ ತಮ್ಮಗಳಿಗೆ ಸುಖಾಗಮನವನ್ನು ಬಯಸುವ ಸುಯೋಗವು ನನಗೆ ಪುನಃ ಲಭಿಸಿದೆ. ಶ್ರೀಮಾನ್ ಎಂ. ರಾಮಸ್ವಾಮಿಗಳವರು 40 ವರ್ಷಗಳಿಂದ ಮೈಸೂರು ನಗರದ ಪ್ರಜೆಗಳಲ್ಲಿ ಪ್ರಮುಖಪಾತ್ರವನ್ನು ವಹಿಸಿ ಗೌರವ್ಯರಾಗಿ ಜನರ ಪ್ರೀತ್ಯಾದರಗಳಿಗೆ ಪಾತ್ರರಾಗಿದಾರೆ. ಅವರು ಪಿತೃವರ್ಯರನ್ನು ಅಕಾಲದಲ್ಲಿಯೇ ಕಳೆದುಕೊಂಡು ಬಾಲ್ಯದಿಂದ ಸ್ವಪ್ರಯತ್ನದಿಂದಲೆ ಪ್ರವರ್ಧಮಾನರಾಗಿ ಜನರಿಗೆ ಮಾರ್ಗದರ್ಶಕರಾಗಿದಾರೆ.

ಸುಮಾರು ೬೦ ವರ್ಷಗಳಹಿಂದೆ ಈ ಕಟ್ಟಡದ ಈಶಾನ್ಯದಲ್ಲಿ ಶ್ರೀ ನಿಟ್ರಿ ಬಸಪ್ಪನವರ ವತಾರದಲ್ಲಿ ದಳವಾಯ್ ಸ್ಕೂಲು ಇದ್ದಾಗ ನಾನೂ ಅವರೂ ಸಹಪಾಠಿಗಳಾಗಿದ್ದೆವು. ಅವರು ಕೆಲಸಕ್ಕೆಸೇರಿದ್ದರೆ ಅವರೂ ಶ್ರೀ ಡಿ. ರಾಮಯ್ಯನವರಂತೆ ಮ್ಯಾನೇಜರಾಗಿ ರಿಟೈರಾಗುತ್ತಿದ್ದರು. ಹಾಗೆ ಸೇರದೆ ಪ್ರಜಾಸಂಸ್ಥೆಗಳಲ್ಲಿ ಸೇವೆಯನ್ನು ಅವಲಂಬಿಸಿ ತಮ್ಮ ಸೌಜನ್ಯದಿಂದಲೂ ಸದ್ಗುಣಗಳಿಂದಲೂ ಅತ್ಯುತ್ತಮವಾದ ಮಾನ್ಯತೆಯನ್ನು ಸಾಧಿಸಿದಾರೆ. ಮುನಿಸಿಪಲ್ ಕೌನ್ಸಿಲಿಗೆ ನಿಂತರೆ ವೊಹಲ್ಲಾದಲ್ಲಿ ಇವರಿಗೇ ನೊದಲನೇ ವೋಟು! ಕೋ-ಆಪರೇಟಿವ್ ಸೊಸೈಟಿಗಳಿಗೆ ನಿಂತರೆ ಇವರಿಗೇ ವೊದಲನೇ ವೋಟು! ಪ್ರಜಾಪ್ರತಿನಿಧಿಸಭೆಗೆ ನಿಂತರೆ ಊರಿನಲ್ಲಿ ಇವರಿಗೇ ನೊದಲನೇ ವೋಟು! ಗುಣಾಂಬಾ ಗರ್ಭಿಣೀ ಶಿಶು ಸಂರಕ್ಷಣಾಕೇಂದ್ರವು ಆರಂಭವಾದಾಗಿನಿಂದ ಈವರೆವಿಗೂ ಇವರ ನೇತೃತ್ವದಲ್ಲಿ ನಡೆದುಕೊಂಡುಬಂದು ಊರಿನ ಸಾವಿರಾರು ಜನ ಮಕ್ಕಳು ಅಲ್ಲಿಯ ಹಾಲನ್ನು ಕುಡಿದು ದೊಡ್ಡವರಾಗಿದಾರೆ. ಪ್ರಾಯಶಃ ಇಲ್ಲಿ ನೆರೆದಿರುವವರಲ್ಲೂ ಅನೇಕರು ಅಂಥವರಿರಬಹುದು. ಹಾಗೆಯೇ ಪಿಂಜ್ರಾಪೋಲು, ಗೋರಕ್ಷಣಸಭೆ, ಶಂಕರಮಠ, ಬ್ರಾಹ್ಮಣ ಧರ್ಮಸಹಾಯಸಭೆ, ವೇದಶಾಸ್ತ್ರ ಪೋಷಿಣೀಸಭೆ, ದಳವಾಯ್ ಹೈಸ್ಕೂಲ್, ಶಾರದಾವಿಲಾಸ್ ಕಾಲೇಜ್, ಸಂಸ್ಕೃತ ಮಹಾಪಾಠಶಾಲೆ, ಸ್ಕೌಟ್‌ಕಮಿಷ್ನರ್, ಫುಟ್ಬಾಲ್ ಅಸೋಸಿಯೇಷನ್, ಈ ನಾನಾವಿಧ ಸಂಸ್ಥೆಗಳಲ್ಲಿ ಪ್ರಮುಖರಾಗಿ ಸೇವೆಸಲ್ಲಿಸಿದಾರೆ, ಸಲ್ಲಿಸುತ್ತಿದಾರೆ. ವೃದ್ಧಪಿತಾಮಹ ವೆಂಕಟಕೃಷ್ಣಯ್ಯನವರ ಸ್ಥಾನದಲ್ಲಿ, ರಾಜಸೇವಾಪ್ರಸಕ್ತ ಸುಬ್ರಹ್ಮಣ್ಯಯ್ಯರವರ ಸ್ಥಾನದಲ್ಲಿ, ಇವರು ಆ ಸಂಸ್ಥೆಗಳಿಗೆ ಅಧ್ಯಕ್ಷರಾಗಿ ಅವುಗಳಶ್ರೇಯಸ್ಸಿಗೆ ಕಾರಣರಾಗಿದಾರೆ. ನಲವತ್ತು ವರ್ಷಗಳಿಂದ ಇವರು ಪ್ರಜೆಗಳ ಮೆಚ್ಚಿಕೆಗೆ ಪಾತ್ರರಾಗಿದ್ದರಲ್ಲದೆ ಸರ್ಕಾರದ ಮೆಚ್ಚಿಕೆಗೂ ಪಾತ್ರರಾಗಿ ಅವರಿಂದ ಅತ್ಯುನ್ನತಾಧಿಕಾರಿಗಳಿಗೇ ಸಲ್ಲುತ್ತಿದ್ದ "ರಾವ್ ಬಹದೂರ್" "ರಾಜಕಾರ್ಯಪ್ರಸಕ್ತ" ಎಂಬ ಬಿರುದುಗಳನ್ನು ಪಡೆದು ಶೋಭಿಸುತ್ತಿದಾರೆ.

ಬಾಲ್ಯದಲ್ಲಿ ಸ್ಕೂಲಿನಲ್ಲಿ ನಮ್ಮಿಬ್ಬರಿಗೂ ಇದ್ದ ಸಾಮೀಪ್ಯವು ಈ ದಿನವೂ ಲಭಿಸಿದ್ದಕ್ಕಾಗಿ ಅವರನ್ನು ಬಹಳ ಸಂತೋಷದಿಂದ ಸ್ವಾಗತಿಸಿ ಶ್ರೀಮನ್ಮಹಾರಾಜ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ೧೬೮ ನೆ ಜಯಂತ್ಯುತ್ಸವದ ಅಧ್ಯಕ್ಷತೆಯನ್ನು ವಹಿಸಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

ಈ ಉತ್ಸವವನ್ನು ೧೯೩೭ ರಲ್ಲಿ ರಾಜಸೇವಾಪ್ರಸಕ್ತ ಎ. ಸುಬ್ರಹ್ಮಣ್ಯ ಐಯ್ಯರವರೂ, ಎಫ್. ಸಿ. ದೇವರಾಜೇ ಅರಸಿನವರೂ ಇತರ ಪುರ ಪ್ರಮುಖರೂ ಆರಂಭಿಸಿ ಚಿರಸ್ಥಾಯಿಯಾಗಿ ಇರುವಂತೆ ಮಾಡಿದರು. ಅಂದರೆ ಈ ದಿನದ ಸಮಾರಂಭವು ಈ ಜಯಂತ್ಯುತ್ಸವದ ಆರಂಭದ Silver Jubilee ಅಥವಾ ರಜತೋತ್ಸವ ಎಂದು ಹೇಳಬಹುದು!

"ಮೈಸೂರು," "ಮೈಸೂರು ಸಂಸ್ಥಾನ" ಎಂದು ನಾವು ಹೆಮ್ಮೆಪಡುವದಕ್ಕೆ ಕಾರಣರು ೧೫೯೯ ರಿಂದ ೧೮೬೭ ರವರೆಗೆ ಇಲ್ಲಿ ಆಳಿದ ಯದುವಂಶದ ರಾಜರ ಪರಾಕ್ರಮ, ಪಾಂಡಿತ್ಯ, ರಾಜನೀತಿ, ಧರ್ಮಶ್ರದ್ಧೆ.

ಯದುರಾಯರು ಕೃಷ್ಣರಾಯರೆಂಬ ಇಬ್ಬರು ಸಹೋದರರು ೧೫೯೯ ರಲ್ಲಿ ಇಲ್ಲಿಗೆಬಂದು ರಾಜ್ಯದ ಶಂಕುಸ್ಥಾಪನೆಯನ್ನು ಮಾಡಿದರು. ಅವರ ಮತ್ತು ಅವರ ಸಂತತಿಯವರ ಪ್ರಯತ್ನದಿಂದ ರಾಜ್ಯವು ಪ್ರವರ್ಧಮಾನವಾಗಿ ಕಡೆಗೆ ಮೈಸೂರು ಸಂಸ್ಥಾನವಾಗಿ ನಿಂತಿತು. ಅವರುಗಳ ಚರಿತ್ರೆಗಳ ಕೆಲವು ಅಂಶಗಳು ತಮಗಳಿಗೆ ತಿಳಿದಿರಬಹುದು.

ಬೋಳ ಚಾಮರಾಜರೆಂಬವರು ಬೆಟ್ಟದಮೇಲೆ ಪೂಜೆಗೆ ತೆರಳಿದ್ದಾಗ ಶಿಡಿಲುಬಡಿದು ಅವರ ತಲೆಯಕೂದಲು ಮಾತ್ರ ಸುಟ್ಟುಹೋಗಿ, ಅವರಿಗೆ ಬೋಳಚಾಮರಾಜರೆಂದು ಹೆಸರಾಯಿತು. ರಾಜಒಡೆಯರವರು ಶಿವಮೊಗ್ಗೆಗಳನ್ನು ಗೆದ್ದು, ಶ್ರೀರಂಗಪಟ್ಟಣದಲ್ಲಿ ವಿಜಯನಗರ ಮಹಾರಾಜರ ವೈಸ್ರಾಯಾಗಿದ್ದ ಶ್ರೀರಂಗರಾಯರಸ್ಥಾನದಲ್ಲಿ ೧೬೧೦ ರಲ್ಲಿ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾದರು. ಇವರೇ ನವರಾತ್ರ್ಯುತ್ಸವವನ್ನು ಶಾಸ್ತ್ರೋಕ್ತವಾಗಿ ನಡೆಸಲು ಉಪಕ್ರಮಿಸಿದುದು. ಅವರ ಪುನಸ್ಸ್ಥಾಪನೆ, ದೈವಭಕ್ತಿಯ ವಿಷಯದಲ್ಲಿ ಒಂದು ಕಥೆ ಇದೆ. ಇವರು ಒಂದು ದಿನ ಕೋಟೆ ಲಕ್ಷ್ಮೀರಮಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನಕ್ಕೆ ಹೋದಾಗ ಭಟ್ಟನು ಉದ್ಧರಣೆಯಲ್ಲಿ ಇವರಿಗೆ ತೀರ್ಥವನ್ನು ಕೊಟ್ಟು ನಡುಗುತ್ತ ನಿಂತನು. ಇವರು ಚಕಿತರಾಗಿ "ಏನು ನಡುಗುತ್ತೀರಿ?" ಎಂದು ಕೇಳಲು ಅವನು "ಶತ್ರುಗಳು ತಮ್ಮ ತೀರ್ಥದಲ್ಲಿ ವಿಷವನ್ನು ಕೊಡಬೇಕೆಂದು ನಿರ್ಬಂಧಿಸಿದಾರೆ" ಎಂದನು. ಇವರು ಅದಕ್ಕೆ "ಇದು ದೇವರ ತೀರ್ಥ ಎಂದು ಕೊಟ್ಟೆದ್ದೀಯೊ, ವಿಷ ಎಂದು ಕೊಟ್ಟೆದ್ದೀಯೊ" ಎಂದು ಕೇಳಲು "ತೀರ್ಥ ಎಂದು ಕೊಟ್ಟೆದೇನೆ ಮಹಾಸ್ವಾಮಿ" ಎಂದನು. "ಹಾಗಾದರೆ ಸರಿ," ಎಂದು ಇವರು ಆ ತೀರ್ಥವನ್ನು ಸೇವಿಸಿದರು: ವಿಷವು ಅಂಗೈಯಲ್ಲಿ ನಿಂತಿತು!

ರಣಧೀರ ಕಂಠೀರವ ನರಸರಾಜ ಒಡೆಯರವರು ತಿರುಚಿನಾಪಲ್ಲಿ ರಾಜನ ಜಟ್ಟಿಯು ತಲೆತಿರುಗಿ ಕೋಟೆ ಬಾಗಲಮೇಲೆ ತನ್ನ ಜಲಜವನು ಕಟ್ಟಿ ಎಲರೂ ಅದರ ಕೆಳಗೆ ನುಸಿಯುವಂತೆವ ಮಾಡಿರುವನೆಂದು ಯಾತಿ ಕಡು ಬಂದು ನರಸರಾಜರಲು [illegible]

"ವಿಜಯಮಹಾರಸಿಂಹ" ಎಂಬ ಕತ್ತಿಯನ್ನು ತಗದುಕೊಂಡು ಜಟ್ಟಿಯು ವೇಷವನ್ನು ತಾಳಿ ಅಲ್ಲಿಗೆಹೋಗಿ ಆ ಚಲ್ಲಣವನ್ನು ಕತ್ತರಿಸಿ ಆ ರಾಜನ ಎದುರಿಗೆ ಜಟ್ಟಿಹೊಡನೆ ಕಾಳಗವನ್ನು ನಡೆಸಿದರು. ಸ್ವಲ್ಪಹೊತ್ತಿನಲ್ಲಿ ಅವನು ಸ್ತಬ್ಧನಾಗಿ ನಿಂತಿರಲು ಕತ್ತಿಯಿಂದ ಅವನ ಮುಖವನ್ನು ಸೋಕಿಸಲು ರುಂಡವು ಕೆಳಕ್ಕೆ ಉರುಳಿತು. ಅಂದರೆ ಅವರ ಕತ್ತಿಯವರಸೆಯಿಂದ ನೋಡುವವರಿಗೆ ತಿಳಿಯದಂತೆ ಅವನ ಕತ್ತನ್ನು ಅಲ್ಲಾಡದಂತೆ ಛೇದಿಸಿದ್ದರು: ಕತ್ತಿಯನ್ನು ಪುನಃ ಸೋಕಿಸಿದಾಗ ಅದು ಬಿದ್ದುಹೋಯಿತು. ಹಿಂದಿರುಗಿಬಂದು ರಾಜ್ಯಭಾರವಾಡುತ್ತಿರಲು ಅದೇ ತಿರುಚಿರಾಜನು ಲಂಚ ಇನ ದರೋಡೆಕಾರರನ್ನು ಇವರನ್ನು ಕೊಲ್ಲಲು ಕಳುಹಿಸಲು, ಅವರು ಗುಟ್ಟಾಗಿ ಅರಮನೆಯೊಳಗೆ ಪ್ರವೇಶಿಸಿ ಇವರು ರಾತ್ರಿ ಸುಖಾಸೀನರಾಗಿ ಇದ್ದಾಗ ಬಂದು ಮೇಲೆಬೀಳಲು ಇವರೊಬ್ಬರೇ ತಮ್ಮ ಕತ್ತಿಯ ಸಹಾಯದಿಂದ ಅವರೆಲ್ಲರನ್ನು ನಿಗ್ರಹಿಸಿದರು. ಅವರ ಅತುಲವಾದ ಪರಾಕ್ರಮದ ಮೇಲ್ಕೈಯನ್ನೂ ಅವರ ಕತ್ತಿಯ ಶಲ್ಲಕ್ಯತೆಯನ್ನೂ ನೀವುಗಳೇ ಊಹಿಸಬಹುದು. ಮಹಾರಾಷ್ಟ್ರಕ್ಕೆ ಶಿವಾಜಿಯು ಹ್ಯಾಗೊ ಹಾಗೆ ಕರ್ನಾಟಕಕ್ಕೆ ಕಂಠೀರವ ನರಸರಾಜ ಒಡೆಯರವರು.

ಚಿಕ್ಕದೇವರಾಜ ಒಡೆಯರವರು ರಾಜ್ಯಭಾರವನ್ನು ೧೮ ಇಲಾಖೆಗಳನ್ನಾಗಿ ಮಾಡಿ Cabinet ಅಥವಾ ವಿವಿಧ ಕೋಮಿನವರಿಂದ ಕೂಡಿದ ಮಂತ್ರಿಮಂಡಲವನ್ನು ಮೊದಲು ರಚಿಸಿದರು: ಜೈನ ವಿರೂಪಾಕ್ಷ ಪಂಡಿತ, ತಿರುಮಲಾರ್ಯ, ಸ್ಮಾರ್ತ ಚಕ್ಕುಪಾಧ್ಯಾಯ, ವೀರಶೈವ ಷಡಕ್ಷರದೇವ ಮತ್ತು ಲಿಂಗಣ್ಣೈಯ. ಅವರುಗಳು ಶಾಸ್ತ್ರಜ್ಞರೂ, ವಿವೇಕಿಗಳೂ ಆಗಿ ದಕ್ಷತೆಯಿಂದ ರಾಜ್ಯದ ಸಂಪತ್ತನ್ನು ಅಭಿವೃದ್ಧಿಪಡಿಸಿ ಚಿಕ್ಕದೇವರಾಜರಿಗೆ "ನವಕೋಟಿ ನಾರಾಯಣ" ಎಂಬ ಹೆಸರು ಬರುವಂತೆ ಮಾಡಿದರು. ಈ ಚಿಕ್ಕದೇವರಾಜಒಡೆಯರವರೇ ಬೆಂಗಳೂರನ್ನು ತಂಜಾವೂರು ರಾಜನಿಂದ 3 ಲಕ್ಷ ರೂಪಾಯಿಗೆ ಕೊಂಡುಕೊಂಡು ಅಲ್ಲಿ ೧೨೦೦೦ ಮಗ್ಗದವರನ್ನು ನೆಲೆಸಿಸಿ ಆ ಊರು ಈಗ 300 ಕೋಟಿ ಬೆಲೆಬಾಳುವದಕ್ಕೆ ಕಾರಣರಾದರು! ಈ ಚಿಕ್ಕದೇವರಾಜರಿಗೆ ಚಕ್ರವರ್ತಿ ಪೌರಂಗಜೇಬನು ದಂತದ ಸಿಂಹಾಸನವನ್ನೂ ನವಪತ್ತು ಮುಂತಾದ ಮರ್ಯಾದೆಗಳನ್ನೂ ಕಳಿಸಿದನೆಂದು ಪ್ರತೀತಿ. ಯದುವಂಶದ ದೊರೆಗಳಲ್ಲಿ ಇವರು ವಿಕ್ರಮಾರ್ಕ ಭೋಜರಂತೆ ಶೋಭಿಸುವರು.

ರಾಜ್ಯವು ಹೀಗೆ ಬೆಳೆಯುತ್ತಿರಲು ೧೮ನೆಯ ಶತಮಾನದ ಮಧ್ಯದಲ್ಲಿ ಹೈದರ್‌ನಾಯಕ್ ಎಂಬ ವೀರಗ್ರಹವು ರಾಜಕೀಯವನ್ನು ಪ್ರವೇಶಿಸಿ ಕ್ರಮವಾಗಿ 40 ವರ್ಷ ಅವಧಿಯ ಅರ್ಧಗ್ರಾಸ ಪೂರ್ಣಗ್ರಾಸ ಎಂಬಂತೆ ಯದುವಂಶವು ಗ್ರಸ್ತಾಸ್ತವಾಗುವ ಸ್ಥಿತಿಗೆ ಬಂತು. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಚಾಮುಂಡೇಶ್ವರಿಯೆ ಅವತರಿಸಿದಳೊ ಎಂಬಂತೆ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿ ಎಂಬ ವೀರಕನ್ಯೆಯು ೧೭೭೦ರಲ್ಲಿ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಪತ್ನಿಯಾಗಿ, ೧೭೭೯ರಲ್ಲಿ ವೈಧವ್ಯವನ್ನು ಹೊಂದಿ, ನಂತರ ೩೫ ವರ್ಷಕಾಲ ವಿಶ್ವಪ್ರಯತ್ನ ಮಾಡಿ ಬ್ರಿಟಿಷರಿಂದ ೧ನೆ ಮೈಸೂರ್ ಯುದ್ಧ, ೨ನೆ ಮೈಸೂರ್ ಯುದ್ಧ, ೩ನೆ ಮೈಸೂರ್ ಯುದ್ಧ, ೪ನೆ ಮೈಸೂರ್ ಯುದ್ಧಗಳನ್ನು ಮಾಡಿಸಿ, ಕಂಸವಧೆಯಾಗಿ ವಸುದೇವನ ಬಿಡುಗಡೆಯಾದಂತೆ ಯದುವಂಶವು ಪುನಃ ರಾಜಸುವಂತೆ ಮಾಡಿದರು. ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯ ದೃಢ ಸಂಕಲ್ಪ, ಪೂಜಾಫಲ, ಪ್ರತಿಭೆಯಿಂದಲೆ ಯದುವಂಶವು ಆಗಲೇ ಅಳಿಯದೆ ಪುನಃ ಬೆಳೆದುಬಂತು. ಮೈಸೂರು ಹೈದ್ರಾಬಾದಿನಂತೆ ಬಳ್ಳಾರಿಯಿಂದ ತಿರುಚನಾಪಳ್ಳಿಯವರೆಗೂ ಮುಸಲ್ಮಾನ ರಾಜ್ಯವಾಗುತ್ತಿತ್ತು. ನಾವು ಈಗ ಹಿಂದುಗಳಾಗಿರುತ್ತಿರಲಿಲ್ಲ. ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯು ದ್ರೌಪದಿಯಂತೆ, ಅಹಲ್ಯಾಬಾಯಿಯಂತೆ, ಝಾನ್ಸಿ ಲಕ್ಷ್ಮೀಬಾಯಿಯಂತೆ, ಚಾಂದಬೀಬಿಯಂತೆ, ಭರತಖಂಡದ ವೀರ ರಮಣಿಯರಲ್ಲಿ ಗೌರವ್ಯರು.

ಟಪ್ಪುಸುಲ್ತಾನ್ ಸತ್ತಮೇಲೂ ರಾಜ್ಯವನ್ನು ಅವನ ಮಕ್ಕಳಿಗೇ ಬಿಡದೇಕೆಂದು ಬ್ರಿಟಿಷರು ನಿರ್ಧರಿಸುವದರಲ್ಲಿದ್ದರು. ಆಗಲೂ ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯ ತಪೋಬಲದಿಂದ ಅವರ ಮನಸ್ಸು ತಿರುಗಿ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜಒಡೆಯರವರು ಅವರ ೫ನೆ ವರ್ಷದಲ್ಲಿ ಮಹಾರಾಜರಾಗಿ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾದರು.

ಅವರು ಹಿಂದೂರಾಜಯೋಗ್ಯವಾದ ವಿದ್ಯಾಭ್ಯಾಸವನ್ನು ಪಡೆದು ಧರ್ಮದಿಂದ ಆಳುತ್ತಿರಲು, ೧೮೩೧ರಲ್ಲಿ ಬ್ರಿಟಿಷರು ಅವರ ಮೇಲೆ ಸುಳ್ಳು ಆಪಾದನೆ ಮಾಡಿ ರಾಜ್ಯಾಡಳಿತವನ್ನು ತಪ್ಪಿಸಿ ಬ್ರಿಟಿಷ್ ಕಮಿಷನರನ್ನು ನೇಮಿಸಿದರು. ಅವರ ಕಿರುಕುಳಗಳೆಲ್ಲಾ ಇವರು ಸಿಂಹದಂತೆ 36 ವರ್ಷಕಾಲ ಪ್ರತಿಭಟಿಸಿ ತಮ್ಮ ಸರ್ವಸ್ವವನ್ನೂ ಪ್ರಜೆಗಳಿಗಾಗಿ ಧರ್ಮಕಾರ್ಯಗಳಲ್ಲಿ ವಿನಿಯೋಗಿಸುತ್ತಾ, ಚಾಮರಾಜಒಡೆಯರನ್ನು ದತ್ತು ತೆಗೆದುಕೊಂಡು, ಬ್ರಿಟಿಷರು ರಾಜ್ಯವನ್ನು ಹಿಂದಕ್ಕೆ ಕೊಡುವದಿಲ್ಲ, ದತ್ತನ್ನೂ ಒಪ್ಪುವದಿಲ್ಲ, ಎಂದು ಹಟ ಹಿಡಿದಿದ್ದರೂ, ಇಂಗ್ಲೆಂಡಿನ ಪಾರ್ಲಿಮೆಂಟಿಗೂ ಮುಟ್ಟುವಂತೆ ತಮ್ಮ ಹಕ್ಕನ್ನು ಘೋಷಿಸಿ ಚಾಮರಾಜಒಡೆಯರಿಗೆ ರಾಜ್ಯವನ್ನು ಪಡೆಸಲು ಒಪ್ಪುವಂತೆ ಮಾಡಿದರು! ಅವರ ಧೀರೋದಾತ್ತಪ್ರಯತ್ನದಿಂದ ಮೈಸೂರ್ ಸಂಸ್ಥಾನವು ಪುನಃ ಯದುವಂಶದ ವಶವಾಯಿತು. ಮಹಾತ್ಮಾ ಗಾಂಧಿಯು ಭಾರತದಿಂದ ಬ್ರಿಟಿಷ್ ಆಕ್ರಮಣವನ್ನು ತೊಲಗಿಸಿ ದೇಶಕ್ಕೆ ಉಪಕಾರಮಾಡಿದಂತೆ ಇವರು ಮೈಸೂರಿನಿಂದ ಬ್ರಿಟಿಷ್ ಆಕ್ರಮಣವನ್ನು ತೊಲಗಿಸಿ ಪ್ರಜೆಗಳಿಗೆ ಉಪಕಾರಮಾಡಿದರು.

೧೯೩೭ರಲ್ಲಿ ಈ ಊರಿನ ಮಹನೀಯರು ಈ ಜಯಂತಿಯನ್ನು ಏರ್ಪಡಿಸಿದುದು, ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಧೈರ್ಯೋತ್ಸಾಹ, ಧರ್ಮಶ್ರದ್ಧೆಗಳ ಕೀರ್ತಿಯು ಚಿರಸ್ಮರಣೀಯವಾಗಿರಲಿ, ಮತ್ತು ಅವರ ಮೇಲ್ಪಂಕ್ತಿಯ ಸ್ಮರಣೆಯಿಂದ ನಮ್ಮಲ್ಲೂ ಆ ಗುಣಗಳು ಅಂಕುರಿಸಲಿ ಎಂಬ ಆಶೆಯಿಂದ.

ಈ ವರ್ಷದ ಸಮಾರಂಭವು ಶ್ರೀಮಾನ್ ರಾವ್‌ಬಹದೂರ್ ರಾಜಕಾರ್ಯಪ್ರಸಕ್ತ ಎಂ. ರಾಮಸ್ವಾಮಿಗಳ ನೇತೃತ್ವದಲ್ಲಿ ತಮ್ಮಗಳ ಸಮ್ಮುಖದಲ್ಲಿ ಸಾಂಗವಾಗಿ ನಡೆಯಲೆಂದು ಭಗವಂತನನ್ನು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

ಈ ಸಮಾರಂಭಕ್ಕೆ ಕೃಪೆಮಾಡಿ ಆಗಮಿಸಿರುವ ಮಾನ್ಯ ಸಂಗೀತಚೂಡಾಮಣಿ B. K. ಪದ್ಮನಾಭರಾಯವರು ಆಗರ್ಭ ಶ್ರೀಮಂತರು. ಇವರ ಪೂಜ್ಯ ಪಿತೃಗಳಾದ ಆಡ್ವೊಕೇಟ್ ಬಂಗ್ಲೆ ಕೃಷ್ಣರಾಯರವರು ನನ್ನಲ್ಲಿ ಅಭಿಮಾನವಿಟ್ಟಿದ್ದರು. ಶ್ರೀ ಪದ್ಮನಾಭರಾಯರು ಸಂಗೀತವನ್ನು ಗಾಂಧರ್ವವಿವಾಹದಿಂದ ವರಿಸಿ, ನಿಸ್ಸ್ವಾರ್ಥಿಯಾಗಿ, ಅದರ ಅಧ್ಯಯನ ಅಧ್ಯಾಪನ ದಾನಗಳಿಂದ ಈ ಊರಿಗೆ ಉಪಕಾರಮಾಡುತ್ತಿದ್ದಾರೆ. ಬಿಲವಾಗುತ್ತಿದ್ದ ಬಿಡಾರಂ ಕೃಷ್ಣಪ್ಪನವರ ಶ್ರೀರಾಮಮಂದಿರವನ್ನು ಕೈಹಿಡಿದು ಅದು ಊರಿಗೆ ಭೂಷಣವಾಗುವಂತೆ ಮಾಡುತ್ತಿದ್ದಾರೆ. ಈ ದಿನ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜಒಡೆಯರವರಲ್ಲಿ ಗೌರವದಿಂದ ಅವರು ಇಲ್ಲಿ ಆಗಮಿಸಿ ಅವರ ಪಾಂಡಿತ್ಯದ ಸವಿಯನ್ನು ನಾವು ಸೇವಿಸುವದಕ್ಕೆ ಅವಕಾಶವನ್ನು ಕಲ್ಪಿಸಿದಾರೆ. ಅವರಿಗೂ ಅದರದಿಂದ ಸ್ವಾಗತಿಸಿ ಧನ್ಯವಾದಗಳನ್ನು ಅರ್ಪಿಸುತ್ತೇನೆ.

LENGTH OF LIFE

(*Continued from last issue.*)

Dr. Baker of Chicago, who started the '120 years club' in Madras in 1935, advocated correct breathing, proper posture whether in walking, standing or sitting, and vegetarian food, emphasising the value of sea weed as food. Indian Shastras enjoin 'Pranayama' (breath control) for cleansing blood vessels, Asanas (postures) for regulating blood pressure, and judicious fasting periodically for general health.

Many methods of rejuvenation or 'making young again' are current. The treatment of Dr. Jaworski is by blood transtusion. The blood of a healthy donor, about 4 or 5 cubic centimetres, is enough to fight the fatigue poisons hoarded in the blood as age advances. The treatments of Dr. Voronoff and Dr. Steinach are based on the fact that decrepitude of age is due to the falling off of supply of 'hormones.' Dr. Steinach maintains the supply by operating on the generative organs of the patient and Dr. Voronoff by grafting glands of young monkeys.

Dr. Standgard injects the serum obtained from glands of Russian wolf hounds. Dr. Knapp achieved similar results by radio-therapy. The success of Dr. Usurinov of Moscow in isolating the 'pigment of old age' in 1946 is considered a big step forward in the fight against old age.

The famous 'Kaya Kalpa' treatment is of many forms, one of which can be performed in one day, and another takes a year. Pandit Malaviya was during the treatment confined to a chamber for 6 weeks. Kaya Kalpa is said to be beneficial to men of quite disposition (satviki brits) and Shanti holds the secret of longevity.

This much, therfore, is certain, man can live for over 100 years under cerrain conditions, and that too not only as individuals but also as groups. As witness let me mention the tribe living in an almost inaccessible region on the slopes of the Himalayas, to explore which Mrs. Crosley-Batt and Dr. Baird set off in 1931. The tribe consist of 600 souls who having discovered the secret of longevity live to the age of well over 100 years.

The mysterious power of old age 'Kudrat' or 'Shakti' has always been studied in the East where, whether among Hindus or Muslims, the blessings or patriarchs or their contact (Sampark) or touch are essential in many ceremonies.

A new science is now growing and new words have crept into the dictionary, 'gerontology' and 'geriatrics'. The latter is a newly developed system of keeping old people young by occupational therapy, massage, heart treatment, diet, injuctions, cheerful surroundings and, above all, by exercises. Bestowing greater attention to the sun, air and exercise and better diet, and securing all the advantages of the recent advances in medicine particularly radio-therapy, plastic surgery and gland treatment, the grandchildren of today's children and infants born 50 years later, will no doubt grow into a wonderful people, whose span of life would be a century if not more.

When man's days were decreed to be 120, the Bible tells us 'there were giants in the earth in those days.' A caution, therefore, against overdoing gland therapy is necessary lest the price of longevity in man is, as in the case of the elephant, to return to the giants!

A M.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS. F.R.E.S., F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY.

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy." Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so," A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

'The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'

'It is the book of the year, and the book for long years."

'A book of charming excellence."

'It is artistic like a Raphael portrait."

'A Monumental work."

'A work of international interest."

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

egistered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 44] Monday 13-8-1962 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ೧೬೮ನೇ ಜಯಂತ್ಯುತ್ಸವ

ಶ್ರೀ ಮಹಾರಾಜ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ೧೬೮ನೆ ಜಯಂತ್ಯುತ್ಸವವು ೨೮-೭-೧೯೬೩ನೆ ತಾರೀಖು ಸಂಜೆ ೬ ಘಂಟೆಗೆ ಮೈಸೂರು ಚಾಮರಾಜ ರೋಡಿನಲ್ಲಿರುವ ಶ್ರೀ ನರಸಿಂಹರಾಜ ಸಹಕಾರ ಭವನದಲ್ಲಿ ವಿಜೃಂಭಣೆಯಿಂದ ನಡೆಯಿತು. ಆಲಂ ಕೃತವಾದ ಸಭಾಂಗಣದಲ್ಲಿ ವೇದಿಕೆಯಮೇಲೆ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ದೊಡ್ಡ ತೈಲಚಿತ್ರವು ಪುಷ್ಪಹಾರಗಳಿಂದ ಭೂಷಿತವಾಗಿ ವಿರಾಜಿಸುತ್ತಿತ್ತು. ಪಕ್ಕದಲ್ಲಿ ಅವರ ಕಾಲದ ಮತ್ತು ಪುರಾತನ ಹಸ್ತಲಿಖಿತ ಮತ್ತು ಮುದ್ರಿತ ತಾಳಪತ್ರಿಗಳೂ ಗ್ರಂಥ ಗಳೂ ಅವರ ಹಸ್ತಾಕ್ಷರವುಳ್ಳ ನಿರೂಪಗಳೂ ಚಿತ್ರಗಳೂ ನಾಣ್ಯಗಳೂ ಆಕರ್ಷಕವಾಗಿ ಶೋಭಿಸುತ್ತಿದ್ದವು. ಸಭಾಂಗಣವು ಗಣ್ಯ ವ್ಯಕ್ತಿಗಳಿಂದಲೂ ಮಹನೀಯರಿಂದಲೂ ಬಾಲಕ ಬಾಲಿಕೆಯರಿಂದಲೂ ತುಂಬಿ ತುಳುಕುತ್ತಿತ್ತು. ಶ್ರೀಯುತ ರಾವ್ ಬಹದೂರ್ ರಾಜ ಕಾರ್ಯಪ್ರಸಕ್ತ ಎಂ. ರಾಮಸ್ವಾಮಿಗಳವರು ಅಗ್ರಾಸನವನ್ನು ವಹಿಸಿದ್ದರು. ಸುಪ್ರಸಿದ್ಧವಾದ ನ್ಯಾಷನಲ್ ಗರ್ಲ್ಸ್ ಹೈಸ್ಕೂಲ್ ವಿದ್ಯಾರ್ಥಿನಿಯರಿಂದ ಪ್ರಾರ್ಥನೆ, ಸ್ವಾಗತ ಗೀತೆ, ಲಘು ಸಂಗೀತ, ಶ್ರೀ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಕೃತಿಗಳಿಂದ ಕಾವ್ಯವಾಚನಗಳು ಸಭಿಕರಿಗೆ ಕರ್ಣಾನಂದವನ್ನುಂಟುಮಾಡಿದವು.

ನಂತರ ಜಯಂತ್ಯುತ್ಸವ ಸಮಿತಿಯ ಅಧ್ಯಕ್ಷರಾದ ಶ್ರೀಯುತ ಜಿ. ಆರ್. ಜೋಸ್ಯರವರು ಆಮೋಘವಾದ ಭಾಷಣ ಮಾಡಿ ನೆರೆದಿದ್ದವರೆಲ್ಲರಿಗೂ ಸುಸ್ವಾಗತವನ್ನು ಬಯಸಿ ಮೈಸೂರ್ ಸಂಸ್ಥಾನದ ನಿರ್ಮಾಣದಲ್ಲಿ ಯದುವಂಶದ ವೀರಶ್ರೀಕಂಠರ ಸಾಹಸವನ್ನು ಸಂಗ್ರಹವಾಗಿ ವಿವರಿಸಿದರು. ನಂತರ ಸುಶೋಭಿತರಾದ ವಿದ್ಯಾರ್ಥಿನಿಯರು ನೃತ್ಯ, ವೀಣೆ, tableau. ನಾಟಕಗಳನ್ನು ರಮ್ಯವಾಗಿ ಪ್ರದರ್ಶಿಸಿದರು. ಅನಂತರ ಮಾನ್ಯ ಸಂಗೀತಚೂಡಾಮಣಿ ಬಿ ಕೆ. ಪದ್ಮನಾಭರಾಯರವರು ಸುಶಿಕ್ಷಿತರಾದ ಪಕ್ಕವಾದ್ಯದವರೊಡನೆ ತಮ್ಮ ಗಾಯನದಿಂದ ಸಭಿಕರನ್ನು ಮುಗ್ಧಗೊಳಿಸಿದರು. ಶ್ರೀಯುತ ರಾವ್ ಬಹದೂರ್ ಎಂ. ರಾಮಸ್ವಾಮಿಗಳವರು ಆಮೋಘವಾದ ಅಧ್ಯಕ್ಷ ಭಾಷಣ ಮಾಡಿ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಶ್ಲಾಘ್ಯವಾದ ಜೀವನಚರಿತ್ರೆಯನ್ನು ವಿವರಿಸಿ ಅವರ ಮೇಲ್ಮೆಯನ್ನು ಈರೀತಿ ಕೊಂಡಾಡಿದರು.

ಮಹಾಮಹಿಮರೂ ವಿಭೂತಿಪುರುಷರೂ ಆದ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಪ್ರಭುಗಳವರು (1794 A.D.) ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂಗಳು ೧೭೧೬ನೆ ಆನಂದನಾಮ ಸಂವತ್ಸರದ ದಕ್ಷಿಣಾಯನ ಗ್ರೀಷ್ಮಋತು ಆಷಾಢಮಾಸದ ಶ್ರವಣ ನಕ್ಷತ್ರ ಬಹುಳ ದ್ವಿತೀಯಾ ಚಂದ್ರವಾರ ಜನಿಸಿದರು ಆಗ ಇವರ ಪೂಜ್ಯ ಪಿತೃವರ್ಯರಾದ ಖಾಸಾ ಚಾಮರಾಜ ಒಡೆಯರವರು ಪ್ರಜೆಗಳಿಗೆ ಸಕ್ಕರೆ ಹಂಚಿಸಿ ದೇಶದಲ್ಲಿ ಮಹದಾನಂದವನ್ನುಂಟುಮಾಡಿದರು. ಮತ್ತು ತಮ್ಮ ಸ್ವೀಕೃತ ಮಹಾಶ್ರೀಯವರು ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರ ಸಂಗಡ ಯೋಚಿಸಿ ತಮಗೆ ಟಿಪ್ಪುವಿನ ಹಿಂಸೆಯಿಂದ ಪಾರಾಗುವದಕ್ಕೆ ಇಂಗ್ಲೀಷರನ್ನು ಸೇರಬೇಕೆಂದು ಗೊತ್ತಾಗಿ ಆಗ (ಮದರಾಸ್) ಚಿನ್ನಪಟ್ಟಣದಲ್ಲಿ ಅಧಿಕಾರದಲ್ಲಿದ್ದ ಜಾನ್ ಸಲಿವನ್ ಎಂಬ ಸರ್ದಾರರವರನ್ನು ಕಂಡು ವಿಷಯವನ್ನು ತಿಳಿಸುವದಕ್ಕೆ ತಮ್ಮಕಡೆ ಆಪ್ತರಾದವನ್ನು ಕಳಿಸಿ ಜಾನ್ ಸಲಿವನ್ ರವರಿಂದ ಮಾತು ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರು ತಮಗೆ ಸಹಾಯ ದೊರಕುವದೆಂದು ಅಭಯ ಪ್ರದಾನವನ್ನು ಪಡೆದರು. 1799ರಲ್ಲಿ ನಡೆದ ಶ್ರೀರಂಗಪಟ್ಟಣದ ಯುದ್ಧದಲ್ಲಿ ಟಿಪ್ಪುವು ಮಡಿದನು ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರಿಗೆ ಇಂಗ್ಲೀಷರು ಮೈಸೂರು ರಾಜ್ಯಕ್ಕೆ ಹೊರೆಗಳಾಗಿ ಪಟ್ಟಾಭಿಷೇಕ ಮಾಡಿದರು. ಶ್ರೀಮನ್ಮಹಾರಾಜರವರು ಕೇವಲ ಬಾಲ್ಯವಯಸ್ಸಾಗಿದ್ದುದರಿಂದ ಇಂಗ್ಲೀಷರು ಪೂರ್ಣಯ್ಯನವರನ್ನು ದಿವಾನರನ್ನಾಗಿ ನೇಮಕ ಮಾಡಿ ಸಂಸ್ಥಾನದಲ್ಲಿ ಆದಾಯ ವೆಚ್ಚಗಳು ಕ್ರಮವಾಗಿ ನಡೆಯುವಹಾಗೆ ಶಿಸ್ತು ಏರ್ಪಾಡು ಮಾಡಿದರು. ಮತ್ತು ಇಂಗ್ಲೀಷರು ಸಂಸ್ಥಾನದಲ್ಲಿ ಒಬ್ಬ ಇಂಗ್ಲಿಷ್ ಅಧಿಕಾರಿಯನ್ನು ರೆಸಿಡೆಂಟರಾಗಿ ನೇಮಕಮಾಡಿ ದೇಶವನ್ನು ಕಹಿಬಂದಿಗೆ ತಂದರು.

ಮೈಸೂರಿನಲ್ಲಿ ರಮಣೀಯವಾದ ಮತ್ತು ವಿಶಾಲವಾದ ಅರಮನೆಯನ್ನು ಮಹಾರಾಜರವರ ವಾಸಕ್ಕಾಗಿ ಕಟ್ಟಿದರು. ಮಹಾಮಾತೃಶ್ರೀಯವರಾದ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರು ಶ್ರೀಮನ್ಮಹಾರಾಜರವರಿಗೆ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕೆ ತಕ್ಕ ಶಕ್ತರನ್ನು ಏರ್ಪಾಡು ಮಾಡಿ ಅವರಿಗೆ ಸಂಸ್ಕೃತ, ಮಹಾರಾಷ್ಟ್ರ, ಪಾರ್ಸಿ ಭಾಷೆಗಳನ್ನು ಹೇಳಿಸಿ, ಗಣಿತ, ಸಂಗೀತ, ಸಾಹಿತ್ಯ, ಧನುರ್ವಿದ್ಯೆ ಮತ್ತು ದೇಹಪುಷ್ಟಿಗೋಸ್ಕರ ಗರಡಿ ಸಾಂ ಮೊದಲಾದ ಶಿಕ್ಷಣಗಳನ್ನು ಕೊಡಿಸಿದರು.

ಪ್ರತಿ ವರ್ಷವೂ ವೈಭವವಾಗಿ ನವರಾತ್ರಿ ಉತ್ಸವವು ನಡೆಯಲು ಏರ್ಪಾಡಾಯಿತು. ಸಿಂಹಾಸನವನ್ನು ಚಿನ್ನ ಮತ್ತು ನವರತ್ನ ಗಳಿಂದ ಅಲಂಕರಿಸಿದರು. ನವರಾತ್ರಿ ದರ್ಬಾರು ನಡೆಯುವಾಗ ಇಂಗ್ಲಿಷ್ ಅಧಿಕಾರಿಗಳೂ ದರ್ಬಾರಿಗೆ ಬಂದು ಶ್ರೀಮನ್ಮಹಾರಾಜರವರಿಗೆ ನಜರ್ ಮುಜರಾ ಮಾಡಿ ಮರ್ಯಾದೆಯನ್ನು ತೋರಿಸುತ್ತಿದ್ದರು. ನ್ಯಾಯವಿಚಾರಣೆಗೆ ಅನೇಕ ಕೋರ್ಟುಗಳೂ ಸ್ಥಾಪನೆ ಮಾಡಲ್ಪಟ್ಟವು. ಕೋರ್ಟುಗಳಲ್ಲಿ ಸಕಲ ಪ್ರಜೆಗಳಿಗೂ ನ್ಯಾಯ ದೊರಕುವದಕ್ಕೆ ಪಂಡಿತರನ್ನೂ ಖಾಜಿಗಳನ್ನೂ ಪಾದ್ರಿಗಳನ್ನೂ ಜಡ್ಜಿಗಳಿಗೆ ಸಹಾಯ ಮಾಡಲು ನೇಮಿಸುತ್ತಿದ್ದರು.

ಶ್ರೀಮನ್ಮಹಾರಾಜರವರು 1811ರಲ್ಲಿ ದೌಲತ್ತನ್ನು ತಾವೇ ಸ್ವಂತವಾಗಿ ವಹಿಸಿಕೊಂಡರು. ದಿವಾ ಪೂರ್ಣಯ್ಯನವರು ನಿವೃತ್ತರಾದರು. ಪೂರ್ಣಯ್ಯನವರು ಸಲ್ಲಿಸಿದ ಅಮೋಘವಾದ ಸೇವೆಗೆ ಅವರಿಗೆ ಎಳಂದೂರು ಜಹಗೀರಿಯನ್ನು ಮಹಾರಾಜರವರು ದರ್ಬಾರಿನಲ್ಲಿ ದಯಪಾಲಿಸಿದರು.

ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಆಳ್ವಿಕೆಯಲ್ಲಿ ದೇಶದಲ್ಲಿ 6 ಡಿಸ್ಟ್ರಿಕ್ಟ್‌ಗಳು, 125 ತಾಲ್ಲೂಕುಗಳೂ ಇದ್ದವು. ಶ್ರೀಮನ್ಮಹಾರಾಜರವರು ದೇಶದಲ್ಲೆಲ್ಲಾ ಸಂಚಾರ ಮಾಡಿ ಪ್ರಜೆಗಳ ಪ್ರೀತಿ ವಿಶ್ವಾಸವನ್ನು ಬಹಳವಾಗಿ ಆರ್ಜನೆ ಮಾಡಿದ್ದರು. ಮಹಾಸ್ವಾಮಿಯವರು ಹೋದ ಸ್ಥಳಗಳಲ್ಲೆಲ್ಲಾ ಜನಗಳ ಸೌಕರ್ಯಕ್ಕಾಗಿ ಅನ್ನಸತ್ರಗಳನ್ನೂ ತೋಪುಗಳನ್ನೂ ಕಟ್ಟಿಸಿದ್ದಲ್ಲದೆ, ಅನೇಕ ದೇವಾಲಯಗಳನ್ನು ನಿರ್ಮಿಸಿ ಅಲ್ಲಿ ದೇವರಿಗೆ ಪೂಜಾದಿಗಳನ್ನು ಏರ್ಪಡಿಸಿದರು. ಮೇಲುಕೋಟೆಯ ಶ್ರೀ ಚೆಲುವರಾಯಸ್ವಾಮಿಯವರಿಗೂ, ಬೆಟ್ಟದ ಶ್ರೀ ಚಾಮುಂಡೇಶ್ವರೀ ಅಮ್ಮನವರಿಗೂ, ನಂಜನಗೂಡಿನಲ್ಲಿ ಶ್ರೀ ಶ್ರೀಕಂಠೇಶ್ವರಸ್ವಾಮಿಯವರಿಗೂ, ತಿರುಮಕೂಡಲ್‌ನಲ್ಲಿ ಆಗಸ್ತ್ಯೇಶ್ವರಸ್ವಾಮಿಯವರಿಗೂ, ಸುಬ್ರಹ್ಮಣ್ಯ, ಉಡುಪಿ, ಧರ್ಮಸ್ಥಳ, ಮುಂತಾದ ಸ್ಥಳಗಳಲ್ಲಿ ದೇವರಿಗೆ ಬಹಳ ಬೆಲೆಬಾಳುವ ಆಭರಣಗಳನ್ನೂ ವಸ್ತ್ರಗಳನ್ನೂ ಕೊಟ್ಟರು. ಚಾಮರಾಜನಗರದಲ್ಲಿ ಮತ್ತು ಮೇಲುಕೋಟೆಯಲ್ಲಿ ಕೃಷ್ಣರಾಜಮುಡಿ, ನಂಜನಗೂಡಿನಲ್ಲಿ ಶ್ರೀಕಂಠಮುಡಿಗಳನ್ನು ನವರತ್ನಗಳಿಂದ ಮಾಡಿಸಿ ದೇವರಿಗೆ ಅರ್ಪಣೆ ಮಾಡಿದರು. ತಿರುಪತಿಯಲ್ಲಿ ಶ್ರೀ ವೆಂಕಟಾಚಲಪತಿಸ್ವಾಮಿಗೆ ಬೇಕಾದ ನವರತ್ನಖಚಿತವಾದ ಆಭರಣಗಳನ್ನು ಕೊಟ್ಟಿದ್ದಲ್ಲದೆ ಅಲ್ಲಿ ಭಕ್ತಾದಿಗಳ ಸೌಕರ್ಯಕ್ಕಾಗಿ ಅನ್ನಸತ್ರವನ್ನೂ ಏರ್ಪಾಡುಮಾಡಿದರು. ಕಾಶಿಯಲ್ಲಿ ಅನ್ನಸತ್ರವನ್ನೂ ಏರ್ಪಾಡುಮಾಡಿದರು. ಶ್ರೀಮನ್ಮಹಾರಾಜರವರು ತಾವೇ ಉತ್ತಮ ಪಾಂಡಿತ್ಯವನ್ನು ಸಂಪಾದನೆ ಮಾಡಿದ್ದರಿಂದ ತಮ್ಮ ಆಸ್ಥಾನದಲ್ಲಿ ಚತುಶ್ಶಾಸ್ತ್ರಪಂಡಿತರನ್ನೇ ನೇಮಿಸಿದ್ದರು. ಆವರ ಪೈಕಿ ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರು ತರ್ಕನಿಧಿಯೆನಿಸಿಕೊಂಡಿದ್ದರು. ವ್ಯಾಕರಣದಲ್ಲೂ, ಮಂತ್ರಶಾಸ್ತ್ರದಲ್ಲೂ ಅದ್ವಿತೀಯರಾಗಿ ರಾಜೇಶ್ವರಶಾಸ್ತ್ರಿಗಳಿದ್ದರು ತ್ರ್ಯಂಬಕಶಾಸ್ತ್ರಿಗಳು ಚತುಶ್ಶಾಸ್ತ್ರಪಂಡಿತರಾಗಿದ್ದರು. ಕವಿ ವರದಾಚಾರ್ಯರು ಮತ್ತು ಶ್ರೀ ತಾತಾಚಾರ್ಯರು, ತಿರುಪತಿ ಬಾಳಾಚಾರ್ಯರು, ಪ್ರಖ್ಯಾತ ವಿದ್ವಾಂಸರಾದ ಕುಣಿಗಲ್ ರಾಮಾಶಾಸ್ತ್ರಿಗಳು ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಆಸ್ಥಾನದಲ್ಲಿ ವಿದ್ವಾಂಸರಾಗಿದ್ದರು. ವಿದ್ವಾನ್ ತಿಮ್ಮಣ್ಣಶಾಸ್ತ್ರಿಗಳು ವೈದಿಕ ಗೋಷ್ಠಿಗೆ ಮುಖ್ಯಸ್ಥರಾಗಿದ್ದರು. ಶ್ರೀ ವೀಣೆ ವೆಂಕಟಸುಬ್ಬಯ್ಯನವರೇ ಮೊದಲಾದ ಸಂಗೀತವಿದ್ವಾಂಸರಿದ್ದರು. ಹೊರಗಡೆಯಿಂದ ಆಗಾಗ್ಗೆ ಚತುಶ್ಶಾಸ್ತ್ರ ಪಂಡಿತರೂ, ಸಂಗೀತಶಾಸ್ತ್ರ ವಿಶಾರದರೂ ಮಹಾರಾಜರವರ ಆಸ್ಥಾನಕ್ಕೆ ಬಂದು ತಮ್ಮ ವಿದ್ವತ್ತನ್ನು ಪ್ರದರ್ಶಿಸಿ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರಿಂದ ವಿಶೇಷವಾಗಿ ಸನ್ಮಾನಿತರಾಗುತ್ತಿದ್ದರು. ಆಗ ಪ್ರತಿಯೊಬ್ಬ ಶಾಸ್ತ್ರಜ್ಞರೂ ತಮ್ಮ ಶಾಸ್ತ್ರದಲ್ಲಿ ಅನೇಕ ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ಮನೆಯಲ್ಲೇ ಇರಿಸಿಕೊಂಡು ಅನ್ನ ವಸನಗಳನ್ನೂ ಕೊಟ್ಟು ವಿದ್ಯೆಯನ್ನು ಬೋಧಿಸುತ್ತಿದ್ದರು. ಪ್ರತಿ ಶಾಸ್ತ್ರದ ವಿದ್ವಾಂಸರ ಮನೆಗಳೂ ಗುರುಕುಲಗಳಾಗಿದ್ದವು. ಆಹಿತಾಗ್ನಿಯನ್ನು ಇಟ್ಟುಕೊಂಡಿದ್ದ ಅನೇಕ ಶ್ರೋತ್ರಿಯರು ಮೈಸೂರು ರಾಜಧಾನಿಯಲ್ಲಿದ್ದರು. ಶ್ರೀಮನ್ಮಹಾರಾಜರೂ ವಾಜಪೇಯ, ಅಗ್ನಿಷ್ಟೋಮ, ಗರುಡಜಯನ ಮುಂತಾದ ಮಹಾ ಯಜ್ಞಗಳನ್ನು ಮಾಡಿಸಿದರು.

ಶ್ರೀಮನ್ಮಹಾರಾಜರವರು ಶ್ರೀ ಪರಕಾಲಮಠ, ಉತ್ತರಾದಿಮಠ, ಶ್ರೀ ವ್ಯಾಸರಾಜಮಠ, ರಾಘವೇಂದ್ರಮಠ, ಶೃಂಗೇರಿ ಮಠ, ಗಜ್ಜಿಮಠ, ಜಪದಕಟ್ಟೆಮಠ, ಶ್ರವಣಬೆಳಗೊಳ, ರಂಭಾಪುರಿಮಠ, ಅಹೋಬಿಲಮಠ ಮುಂತಾದವುಗಳಿಗೆ ಜಹಗೀರ್ ಮತ್ತು ಇನಾಂ ಗ್ರಾಮಗಳನ್ನು ಕೊಟ್ಟು ಆಯಾ ಮಠಗಳ ಸ್ವಾಮಿಗಳು ಪ್ರಜೆಗಳಿಗೆ ಧರ್ಮಬೋಧನೆ ಮಾಡಿ ಸಮಸ್ತ ಪ್ರಜೆಗಳೂ ಧರ್ಮಯುಕ್ತರಾಗಿರುವುದಕ್ಕೆ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರು ಸರ್ವತೋಮುಖವಾಗಿ ಮಠಗಳಿಗೆ ಸಹಾಯಮಾಡಿದರು. ಶ್ರೀಮನ್ಮಹಾರಾಜರವರು ಸಂಸ್ಕೃತ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕೂ, ಕನ್ನಡಕ್ಕೂ, ಇಂಗ್ಲೀಷ್ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕೂ ಸ್ಕೂಲುಗಳನ್ನು ಸ್ಥಾಪಿಸಿದರು. ಮೈಸೂರು ಮತ್ತು ಸಂಸ್ಥಾನದ ಇತರ ಮುಖ್ಯ ನಗರಗಳಲ್ಲಿ ಮುನಿಸಿಪಾಲಿಟಿಗಳು ಏರ್ಪಾಡಾದವು. ಮೈಸೂರು ನಗರದಲ್ಲಿ ಇಂಗ್ಲಿಷ್ ಡಾಕ್ಟರನ್ನು ನೇಮಕಮಾಡಿ ಜನಗಳ ಸೌಕರ್ಯಕ್ಕೆ ಆಸ್ಪತ್ರೆಯನ್ನು ಶ್ರೀಮನ್ಮಹಾರಾಜರು ಏರ್ಪಾಡುಮಾಡಿದರು.

ಮೈಸೂರಿನಲ್ಲಿ ಜಗನ್‌ಮೋಹನ ಬಂಗ್ಲೆ ಎಂಬುದನ್ನು ಕಟ್ಟಿಸಿ ಅಲ್ಲಿ ಈಗ ಮ್ಯೂಸಿಯಂ ಎಂದು ಕರೆಯುವ ಚಿತ್ರಶಾಲೆಯನ್ನು ಸ್ಥಾಪಿಸಿ ಅಲ್ಲಿ ಅನೇಕವಾಗಿ ಸ್ಥಳ ಮತ್ತು ಪರಸ್ಥಳದ ಪದಾರ್ಥಗಳನ್ನು ಶೇಖರಿಸಿದರು

ಶ್ರೀಮನ್ಮಹಾರಾಜರವರು ಮೃಗಗಳನ್ನೂ ಪಕ್ಷಿಗಳನ್ನೂ ವಿಶೇಷವಾಗಿ ಪ್ರೀತಿಸುತ್ತಿದ್ದರು. ಒಂದಾನೊಂದು ಸಂದರ್ಭದಲ್ಲಿ ಅರಮನೆ ಗಜಶಾಲೆಯಲ್ಲಿದ್ದ ಒಂಟೆ ಕೊಂಬು ಗಂಗಾಧರನೆಂಬ ಸಲಗವು ತನ್ನ ಮಾವಟಿಗನು ತನಗೆ ಅರಮನೆಯಿಂದ ಕೊಡುತ್ತಿದ್ದ ಆಹಾರವನ್ನು ಕದ್ದು ಗಂಗಾಧರನಿಗೆ ಸರಿಯಾಗಿ ಆಹಾರವನ್ನು ಕೊಡುತ್ತಿರಲಿಲ್ಲವಾಗಿ ಆ ಆನೆಯು ಆ ಮಾವಟಿಗನನ್ನು ಕೊಂದು ಅರಮನೆಯ ಆನೆಬಾಗಿಲಿಗೆ ಬಂದು ಧೊರೆಗಳಿಗೆ ದೂರು ಹೇಳುವ ರೀತಿಯಲ್ಲಿ ವಿಶೇಷವಾಗಿ ಕೂಗಿಕೊಂಡಿತು. ಆಗ ಅಲ್ಲಿ ಕದಲ್ಲಿದ್ದ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರು ಆನೆಯ ಈ ಕೂಗಿಗೆ ಕಾರಣವನ್ನು ವಿಚಾರಿಸಿ ಒಂಟಿಕೊಂಬು ಗಂಗಾಧರನು ಮಾವಟಿಗನನ್ನು ಕೊಂದು ಅರಮನೆಯ ಬಾಗಿಲಿಗೆ ಬಂದು ಕೂಗುತ್ತಿರುವುದಾಗಿ ವರ್ತಮಾನ ತಿಳಿದು, ಆನೆಬಾಗಿಲಿಗೆ ಬಂದು, ಎಲ್ಲರೂ ಆನೆಯನ್ನು ನೋಡಿ ಹೆದರಿರುವ ಕಾಲದಲ್ಲಿ, ಧೊರೆಗಳು ಆನೆಯ ಹತ್ತಿರ ಹೋಗಿ ಅದನ್ನು ಕುರಿತು ಅದರವಾದ ಮಾತುಗಳನ್ನಾಡಿ, ರಾಶಿರಾಶಿ ಕಬ್ಬಿನ ಜಲ್ಲಿಗಳನ್ನೂ, ಬೆಲ್ಲವನ್ನೂ, ತೆಂಗಿನ ಕಾಯಿಗಳನ್ನೂ ಉತ್ತಮವಾದ ಅಕ್ಕಿಯನ್ನೂ ಬಾಳೇಹಣ್ಣನ್ನೂ ಯಥೇಚ್ಛವಾಗಿ ಗಂಗಾಧರನೆಂಬ ಆನೆಗೆ ಮಹಾಸ್ವಾಮಿಗಳು ಕೊಡಿಸಿದರು. ಆ ಆನೆಯು ಅದನ್ನೆಲ್ಲಾ ತಿಂದು ಶ್ರೀಮನ್ಮಹಾರಾಜರಿಗೆ ತನ್ನ ಸೊಂಡಿಲಿನಿಂದ ಸಲಾಂ ಮಾಡಿ ವಿಶೇಷವಾಗಿ ಕೂಗಿ ತನ್ನ ಸಂತೋಷವನ್ನೂ ಮತ್ತು ಕೃತ್ಯಯನ್ನೂ ಮಹಾಸ್ವಾಮಿಗಳವರಿಗೆ ವ್ಯಕ್ತಪಡಿಸಿತು. ಆಗ ಮಹಾರಾಜರವರು ಬೇರೆ ನೀತಿವಂತನಾದ ಮಾವಟಿಗನನ್ನು ಕರೆದು ಆನೆಯನ್ನು ಕರೆದುಕೊಂಡುಹೋಗಬೇಕೆಂದು ಹೇಳಿ, ಆನೆಗೆ ನಿತ್ಯವೂ ಸರಿಯಾದ ಉಪಚಾರವನ್ನು ಮಾಡಬೇಕೆಂದು ಅಪ್ಪಣೆ ಮಾಡಿದರು. ಶ್ರೀಮನ್ಮಹಾರಾಜರು ಆನೆಯನ್ನು ಕುರಿತು, "ಗಂಗಾಧರಾ! ನೀನು ಹೋಗಿ ಲಾಯದಲ್ಲಿ ಸೌಖ್ಯವಾಗಿರು. ಮುಂದೆ

ನಿನಗೆ ಯಾವ ತೊಂದರೆಯೂ ಆಗುವುದಿಲ್ಲ" ಎಂದು ಹೇಳಿದರು. ಆಗ ಆ ಅನೆಯು ಹೊಸ ಮಾವಟಿಗನ ಸಂಗಡ ಗಜಶಾಲೆಗೆ ಹೋಯಿತು.

ಇನ್ನೊಂದು ಪ್ರಸಂಗವು ಪಕ್ಷಿಗಳಲ್ಲಿ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರಿಗೆ ಇದ್ದ ನಿಕಟ ಸಂಬಂಧವನ್ನು ವ್ಯಕ್ತಪಡಿಸುತ್ತದೆ. ಶ್ರೀಮನ್ಮಹಾರಾಜರವರು ನಿತ್ಯ ಪಾರ್ಥಿವಪೂಜೆ ಮಾಡುವ ಪದ್ಧತಿಯಿತ್ತು. ಇದು ಪ್ರತಿನಿತ್ಯ ಸುಮಾರು 12-30 ರಿಂದ ಮಧ್ಯಾಹ್ನ 1 ಘಂಟೆಗೆ ಮುಗಿಯುತ್ತಿತ್ತು. ಮಹಾಸ್ವಾಮಿಯವರು ದೇವರಿಗೆ ನಿವೇದನಮಾಡಿದ ಶಾಲ್ಯಾನ್ನ, ದಧ್ಯೋದನ, ಪೊಂಗಲು ಮತ್ತು ಹಣ್ಣುಗಳನ್ನೂ ಆ ಹೊತ್ತಿನಲ್ಲಿ ನಿತ್ಯವೂ ಬರುತ್ತಿದ್ದ ಎರಡು ಗರುಡಪಕ್ಷಿಗಳಿಗೆ ತಮ್ಮ ಸ್ವಹಸ್ತದಿಂದ ಅರಮನೆಯ ಉಪ್ಪರಿಗೆಯಲ್ಲಿ ಕೊಡುತ್ತಿದ್ದರು ಆ ಗರುಡಪಕ್ಷಿಗಳು ತಪ್ಪದೆ ನಿತ್ಯವೂ ಬಂದು ಮಹಾಸ್ವಾಮಿಯವರು ಅರ್ಪಿಸುತ್ತಿದ್ದ ಆಹಾರವನ್ನು ಭುಂಜಿಸಿ ಅವುಗಳು ಹೋಗುತ್ತಿದ್ದವು ಶ್ರೀಮನ್ಮಹಾರಾಜರವರು ಆ ದೇವಪಕ್ಷಿಗಳು ಆಹಾರವನ್ನು ತೆಗೆದುಕೊಂಡುಹೋದಮೇಲೆ ಅರೋಗಣೆಗೆ ದಯಮಾಡಿಸುತ್ತಿದ್ದರು. ಹೀಗಿರುವಲ್ಲಿ ಒಂದು ದಿವಸ ಆ ಪಕ್ಷಿಗಳು ಕಾಲಕ್ಕೆ ಸರಿಯಾಗಿ ಬರಲಿಲ್ಲ. ಸಾಯಂಕಾಲ ೬ ಘಂಟೆಯಾದರೂ ಗರುಡಪಕ್ಷಿಗಳು ಬರಲಿಲ್ಲ. ಮಹಾರಾಜರು ಪಕ್ಷಿಗಳಿಗೆ ಆಹಾರವನ್ನು ಕೊಟ್ಟಿಹೊರತು ಭೋಜನಮಾಡುವ ಪದ್ಧತಿಯಿಲ್ಲ. ಮಹಾರಾಜರು ಅರೋಗಣೆಮಾಡಿದ ಹೊರತು ರಾಣಿವಾಸದವರು ಊಟಮಾಡುವಹಾಗಿಲ್ಲ. ರಾಣಿವಾಸದವರು ಊಟಮಾಡಿದಹೊರತು ಅರಮನೆಯ ಅಧಿಕಾರಿಗಳೂ, ಭೃತ್ಯರೂ ಊಟಮಾಡುವಹಾಗಿಲ್ಲ. ಹೀಗಾಗಿ ಗರುಡಪಕ್ಷಿಗಳು ಸಕಾಲಕ್ಕೆ ಬಾರದ್ದರಿಂದ ಶ್ರೀಮನ್ಮಹಾರಾಜರಿಂದ ಹಿಡಿದು ಅರಮನೆಯಲ್ಲಿ ಸಕಲರೂ ಉಪವಾಸವಿದ್ದರು. ಆಗ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರಿಗೆ ಬಹಳ ವರ್ಷಗಳಿಂದಲೂ ಬರುತ್ತಿದ್ದ ಪಕ್ಷಿಗಳು ಆ ದಿವಸ ಬಾರದ್ದರಿಂದ ಬಹಳ ಕ್ಲೇಶವಾಗಿ ಪಕ್ಷಿಗಳು ಬರುವುದಕ್ಕೆ ಭಗವಂತನನ್ನು ಪ್ರಾರ್ಥನೆ ಮಾಡಿದರು. ಅಷ್ಟರಮಟ್ಟಿಗಾಲಕ್ಕೆ ಆ ಗರುಡಪಕ್ಷಿಗಳೆರಡೂ ಬಂದವು. ಆಗ ಮಹಾರಾಜರವರು ಆ ಪಕ್ಷಿಗಳನ್ನು ಬಹಳ ಕನಿಕರದಿಂದ ಸಂಬೋಧಿಸಿ ಆಹಾರವನ್ನು ಅವುಗಳಿಗೆ ತಮ್ಮ ಸ್ವಹಸ್ತದಿಂದ ನೀಡಿದರು. ಆ ಪಕ್ಷಿಗಳು ಆ ಆಹಾರವನ್ನು ಸ್ವೀಕರಿಸಿ ತೆರಳಿದವು. ನಂತರ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರೂ ಮತ್ತು ರಾಣಿವಾಸದವರೂ ಊಟವನ್ನು ಮಾಡಿದರು. ಹೀಗೆ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರು ತಮ್ಮ ಪ್ರಜೆಗಳಲ್ಲೂ ಪ್ರಾಣಿಗಳಲ್ಲೂ ವಿಶೇಷ ಪ್ರೀತಿ ವಿಶ್ವಾಸಗಳನ್ನು ತೋರಿಸಿ ಬಹಳ ಧರ್ಮದಿಂದ ರಾಜ್ಯಭಾರವನ್ನು ನಡೆಸುತ್ತಾ ಧರ್ಮಪ್ರಭುವೆಂದು ದೇಶದಲ್ಲಿ ತಮ್ಮ ಪ್ರಜೆಗಳಿಂದ ಹೊಗಳಲ್ಪಟ್ಟು ಧರ್ಮಜೀವನ ನಡೆಸುತ್ತಿದ್ದರು.

ಹೀಗೆ ಅವರು ಧರ್ಮವಾಗಿ ರಾಜ್ಯಭಾರವನ್ನು ನಡೆಸಿ ಅನೇಕ ಗ್ರಂಥಗಳನ್ನು ಸ್ವತಃ ರಚಿಸಿ ಮಹೋಪಕಾರವನ್ನು ಮಾಡಿದ್ದಾರೆ. ಆ ಗ್ರಂಥಗಳ ಪೈಕಿ ಶ್ರೀತತ್ವನಿಧಿ, ಗಣಿತಪಂಗ್ರಹ, ಸ್ವರಚೂಡಾಮಣಿ, ಸೌಗಂಧಿಕಾಪರಿಣಯ, ಸಂಖ್ಯಾರತ್ನಕೋಶ, ಶ್ರೀ ಚಾಮುಂಡಿಕಾಲಕ್ಷುನಿಘಂಟು, ಮಹಾಕೋಶಸುಧಾಕರ, ಭಾಗವತ, ಭಾರತ, ರಾಮಾಯಣ, ಅಷ್ಟೋತ್ತರಗಳು, ಸಹಸ್ರನಾಮ ಮುಂತಾದವುಗಳನ್ನು ರಚಿಸಿದರು.

ಹೀಗೆ ರಾಜ್ಯಾಡಳಿತವು ಸುಲಲಿತವಾಗಿ ನಡೆಯುತ್ತಿದ್ದಾಗ 1831ರಲ್ಲಿ ನಗರದ ಸೀಮೆಯಲ್ಲಿದ್ದ ಕೆಲವು ಪುಂಡರು ತಾವು ಪಾಳೆಯಗಾರರಾಗಬೇಕೆಂದು ದಂಗೆಯೆದ್ದು ಕೋಲಾಹಲವನ್ನು ಮಾಡಿದರು. ಆಗ ಗೌರ್ನರ್ ಜನರಲ್ ಆಗಿದ್ದ ವಿಲಿಯಂ ಬೆಂಟಿಂಕನು ಮಹಾರಾಜರವರ ಆಡಳಿತವು ಸರಿಯಾಗಿಲ್ಲವೆಂದು ಹೇಳಿ ಮೈಸೂರು ದೇಶವನ್ನು ಇಂಗ್ಲೀಷರ ಆಡಳಿತಕ್ಕೆ ಸೇರಿಸಿಕೊಳ್ಳಬೇಕೆಂಬ ದುರಾಶೆಯಿಂದ ಡಾಕ್ಟ್ರೀ ಆಫ್ ಲ್ಯಾಪ್ಸ್ ಎಂಬ ನೀತಿಯನ್ನು ಮೈಸೂರಿಗೂ ಅನ್ವಯಿಸಬೇಕೆಂದು ಧೊರೆಗಳಿಂದ ದೌಲತ್ತನ್ನು ಕಮಿಷನ್ನಿನ ಆಡಳಿತಕ್ಕೆ ಒಳಪಡಿಸಿದನು ಆದರೆ ವಿಲಿಯಂ ಬೆಂಟಿಂಕನು ಸರ್ ಮಾರ್ಕ್ ಕಬ್ಬರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಒಂದು ಕಮಿಟಿಯನ್ನು ನಿರ್ಮಾಣಮಾಡಿ ಆಗಿನ-ನಗರದ ಸೀಮೆಯಲ್ಲಿ ನಡೆದ ದಂಗೆಗೆ ಕಾರಣವೇನೆಂಬುವುದನ್ನು ತಿಳಿಸಬೇಕಾಗಿ ಸೂಚಿಸಿದನು. ಆ ಕಮಿಟಿಯವರು ಕೂಲಂಕಷವಾಗಿ ವಿಚಾರಣೆ ನಡಿಸಿ ಆಗ ನಡೆದ ದಂಗೆಯು ಕೇವಲ ದೈವಿಕವಾಗಿ ಆಗಬಂದಿದ ಕ್ಷಾಮದ ಮತ್ತು ಕೆಲವು ಪುಂಡರು ತಾವೇ ಪಾಳೆಯಗಾರರಾಗಬೇಕೆಂಬ ದುರುದ್ದೇಶದಿಂದ ಆದ ದಂಗೆಯೆಂದೂ, ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಆಳ್ವಿಕೆಯು ದಂಗೆಗೂ ಪ್ರಜೆಗಳ ಅತೃಪ್ತಿಗೂ ಕಾರಣವಲ್ಲವೆಂಬುದನ್ನು ಕಮಿಟಿಯವರು ಲಾರ್ಡ್ ವಿಲಿಯಂ ಬೆಂಟಿಂಕನಿಗೆ ತಿಳಿಸಿದರು. ಆಗ ವಿಲಿಯಂ ಬೆಂಟಿಂಕನು ಕಮಿಟಿಯವರ ಅಭಿಪ್ರಾಯವನ್ನು ಮನಗಂಡು ಈಸ್ಟ್ ಇಂಡಿಯಾ ಕಂಪೆನಿಯ ಡೈರೆಕ್ಟರುಗಳಿಗೆ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರಿಗೆ ಅನ್ಯಾಯವಾಗಿದೆಯೆಂದೂ, ಮೈಸೂರು ರಾಜ್ಯಾಡಳಿತವನ್ನು ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರಿಗೆ ಪುನಃ ಕೊಡಬೇಕೆಂದೂ ಬಹಳ ಬಲವಾಗಿ ಶಿಫಾರಸು ಮಾಡಿದನು. ಲಾರ್ಡ್ ವಿಲಿಯಂ ಬೆಂಟಿಂಕನಿಗೆ ಕಂಪೆನಿಯವರು ಯಾವ ಜವಾಬನ್ನೂ ಕೊಡದೆ, ಲಾರ್ಡ್ ವಿಲಿಯಂ ಬೆಂಟಿಂಕನು ವಾಪಸ್ ಇಂಗ್ಲೆಂಡಿಗೆ ಹೋದಮೇಲೆ ಅತನ ತರುವಾಯ ಬಂದ ವೈಸ್‌ರಾಯ್ ಲಾರ್ಡ್ ಆಕ್ಲೆಂಡಿಗೆ ಜೆನ್ನಾಗಿ ರಾಜ್ಯವು ತಹಬಂದಿಗೆ ಬರುವವರೆಗೆ ಇಂಗ್ಲೀಷರೇ ಮೈಸೂರನ್ನು ಆಳತಕ್ಕದೆಂದು ಉತ್ತರ ಬರೆದರು.

ಅನೇಕ ವಿಧವಾಗಿ ಪ್ರಯತ್ನಗಳನ್ನು ಮಾಡಿದರೂ ರಾಜ್ಯಾಡಳಿತವು ತನಗೆ ಬರಲು ಬ್ರಿಟಿಷ್ ಸರ್ಕಾರವು ಇನ್ನೂ ಒಪ್ಪದಿರಲು ಶ್ರೀಮನ್ಮಹಾರಾಜರವರು ತಮ್ಮ ವೈದ್ಯಾಧ್ಯಯನವನ್ನು ಮನಗಂಡು ತಮ್ಮ ವಂಶಾಭಿವೃದ್ಧಿಗೆ ತಕ್ಕ ಪುತ್ರರನ್ನು ಸ್ವೀಕಾರಮಾಡಿಕೊಳ್ಳಬೇಕೆಂದು ನಿಶ್ಚಯಿಸಮಾಡಿಕೊಂಡು ತಮ್ಮ ಪ್ರಜೆಗಳ ಸಮ್ಮತಿ ಪಡೆದು ತಮ್ಮ ಮಹಾ ಮಾತೋಶ್ರೀಯವರು ಲಕ್ಷಮ್ಮಣ್ಣಿಯವರ ವಂಶೀಕರಾದ ಕತ್ತೀ ಗೋಪಾಲರಾಜೇ ಅರಸಿನವರ-ಮಕ್ಕಳು ಕೃಷ್ಣೇ ಅರಸಿನವರ ಮಕ್ಕಳ ಪೈಕಿ ಒಬ್ಬರನ್ನು ಅಂದರೆ ಶ್ರೀ ಚಾಮರಾಜ ಒಡೆಯರೆಂಬುವರನ್ನು 1868ನೇ ಜೂನ್ 18ನೇ ತಾರೀಖು ಕ್ರೋಧಿನಾಮ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಬಹುಳ ದಶಮಿ ಭಾನುವಾರ ಸ್ವೀಕಾರಮಾಡಿಕೊಂಡರು. ಈ ವಿಷಯವನ್ನು ಆಗ ಕಮಿಷನರ್ ಆಗಿದ್ದ ಬೌರಿಂಗ್ ಸಾಹೇಬರ ಮೂಲಕ ಇಂಡಿಯಾ ಸರ್ಕಾರಕ್ಕೂ ಮತ್ತು ಆಗ ಇಂಗ್ಲೆಂಡಿನಲ್ಲಿ ಮಹಾರಾಣಿಯವರಾಗಿದ್ದ ವಿಕ್ಟೋರಿಯಾ ಮಹಾರಾಜ್ಞಿಯವರಿಗೂ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರು ತಿಳಿಸಿದರು.

ಈ ಸಂದರ್ಭದಲ್ಲಿ ಸ್ವೀಕಾರಪುತ್ರರು ಶ್ರೀ ಚಾಮರಾಜ ಒಡೆಯರವರಿಗೆ ಅರಮನೆಯಲ್ಲಿ ಶಾಸ್ತ್ರೋಕ್ತವಾದ ಕರ್ಮಗಳನ್ನು ಮಾಡಿ, ತಮ್ಮ ಪ್ರಜೆಗಳನ್ನು ಕರೆಸಿಕೊಂಡು ದರ್ಬಾರು ಮಾಡಿದರು. ಸಂತೋಷಾರ್ಥವಾಗಿ ಮೈಸೂರು ಕೋಟೆ ಬತೇರಿಯಿಂದ 21 ತೋಪುಗಳು ಹಾರಿಸಲ್ಪಟ್ಟವು.

ಶ್ರೀಮನ್ಮಹಾರಾಜರವರು ಎದೆಗುಂದದೆ ಮೈಸೂರು ರಾಜ್ಯಾಡಳಿತವನ್ನು ತಮಗೆ ವಾಪಸ್ಸು ಕೊಡಬೇಕೆಂದು ಇಂಡಿಯಾ ದೇಶದಲ್ಲಿ ವೈಸ್‌ರಾಯಿಗಳೊಂದಿಗೂ ಮತ್ತು ಇಂಗ್ಲೆಂಡಿನಲ್ಲಿ ಸ್ಟೇಟ್ ಸೆಕ್ರೆಟರಿಗಳೊಂದಿಗೂ ಹಾಳ್ಟರ್ ಕ್ಯಾಂಬೆಲ್ ರವರು ಮತ್ತು ರಾಜನೀತಿಯಲ್ಲಿ ಅಮೃತ ಬರವಣಿಗೆಯನ್ನು ಬರೆಯುತ್ತಿದ್ದ ಮೇಜರ್ ಇವಾನ್ಸ್ ಬೆಲ್‌ರವರ ಮೂಲ್ಕವೂ ತಮಗೆ ಆಗಿರುವ ಅನ್ಯಾಯವನ್ನು ಆಗ ಇಂಗ್ಲೆಂಡಿನಲ್ಲಿದ್ದ ಪ್ರಮುಖ ಪ್ರಜೆಗಳಿಗೂ ಮತ್ತು ಪಾರ್ಲಿಮೆಂಟು ಮೆಂಬರುಗಳಿಗೂ ತಿಳಿಸಿದರು. ಆಗ ಸ್ಟೇಟ್ ಸೆಕ್ರೆಟರಿಯವರಾಗಿದ್ದ ಲಾರ್ಡ್ ಕ್ರಾ ಬೋರ್ನ್‌ರವರೂ, ಸರ್ ಹೆನ್ರಿ ರಾಲಿನ್‌ಸರವರೂ ಮೈಸೂರು ಮತ್ತು ಇಂಡಿಯಾ ದೇಶದಲ್ಲಿ ಕೆಲಸಮಾಡಿದ್ದ ಇಂಗ್ಲಿಷ್ ಅಧಿಕಾರಿಗಳೂ, ಅದರಲ್ಲೂ ಮುಖ್ಯವಾಗಿ ಪ್ರಸಿದ್ಧ ಪತ್ರಿಕಾಕರ್ತರಾಗಿದ್ದು ನಂತರ ಸ್ಟೇಟ್ ಸೆಕ್ರೆಟರಿಯವರಾದ ಜಾನ್ ಮಾರ್ಲಿಯವರೂ, ಮತ್ತು ಪ್ರಖ್ಯಾತ ಅರ್ಥಶಾಸ್ತ್ರ ವಿಶಾರದರೂ ವೇದಾಂತವಿದ್ವನ್ಮಣಿಗಳೂ ಆಗಿದ್ದ ಜಾನ್ ಸ್ಟೂಯರ್ಟ್ ಮಿಲ್‌ರವರೂ ಪಾರ್ಲಿಮೆಂಟ್‌ನಲ್ಲಿ ಮೈಸೂರು ರಾಜ್ಯಾಡಳಿತವನ್ನು ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರಿಗೆ ವಾಪಸು ಕೊಡಬೇಕೆಂದು ವಾದಿಸಿದುದರ ಫಲವಾಗಿ ಸ॥ 1867ನೇ ಫೆಬ್ರವರಿ 22ರಲ್ಲಿ ಮೈಸೂರು ರಾಜ್ಯವನ್ನು ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಪುತ್ರರು ಶ್ರೀ ಚಾಮರಾಜ ಒಡೆಯರವರಿಗೆ ಕೊಡಬೇಕೆಂದು ಪಾರ್ಲಿಮೆಂಟು ತೀರ್ಮಾನಮಾಡಿತು. ಈ ಶುಭವರ್ತಮಾನವನ್ನು ಶ್ರೀಮನ್ಮಹಾರಾಜರವರಿಗೆ ಆಗ ಸ್ಟೇಟ್ ಸೆಕ್ರೆಟರಿಯವರಾಗಿದ್ದ ಸರ್ ಸ್ಟಾಫರ್ಡ್ ನಾರ್ತ್‌ಕೋಟ್‌ರವರು ಇಂಡಿಯಾ ದೇಶದ ವೈಸ್‌ರಾಯರ ಮೂಲಕ ತಿಳಿಸಿದರು. ಮತ್ತು ಅಷ್ಟೇ ಅಲ್ಲದೆ ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು ರಾಜನೀತಿಯಲ್ಲಿ ಅದ್ವಾನುರೆಂದೂ, ಮತ್ತು ಅದರ ಅಳ್ವಿಕೆ ಶ್ಲಾಘನೀಯವಾದದ್ದೆಂದೂ ಶ್ರೀ ವಿಕ್ಟೋರಿಯಾ ಮಹಾರಾಣಿಯವರಿಂದ ಪ್ರಶಸ್ತಪತ್ರಿಕೆ ಕಳಿಸಿದ್ದಲ್ಲದೆ ಮಹಾ ಶ್ಲಾಘನೀಯವಾದ "ಜಿ.ಸಿ.ಎಸ್.ಐ." ಎಂಬ ದೊಡ್ಡ ಬಿರುದನ್ನು ಮಹಾರಾಜರವರಿಗೆ ಬ್ರಿಟಿಷ್ ಸರ್ಕಾರದವರು ಕೊಟ್ಟರು. ಈ ಶುಭ ವರ್ತಮಾನಗಳು ಬಂದ ಕೆಲವು ಕಾಲದಲ್ಲಿಯೇ ಅಂದರೆ ಸ॥ 1868ನೇ ಇಸವಿ ಮಾರ್ಚ್ 28ನೇ ತಾರೀಖಿನಲ್ಲಿ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು ಇಹಲೋಕವ್ಯಾಪಾರವನ್ನು ಬಿಟ್ಟು ಪರಮೇಶ್ವರನಲ್ಲಿ ಐಕ್ಯಹೊಂದಿದರು.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಭೂಪರು ಸುಮಾರು ಅರವತ್ತು ವರ್ಷಗಳ ಕಾಲ ದೇಶವನ್ನು ಆಳಿದರು. 74 ವರ್ಷಗಳ ತುಂಬುಜೀವನವನ್ನು ನಡೆಸಿದ ಮಹಾಮಹಿಮರು. "ಧರ್ಮೋ ರಕ್ಷತಿ ರಕ್ಷಿತಃ", "ಸತ್ಯಮೇವ ಜಯತೇ" ಎಂಬುವುದೇ ಮಹಾ ಸ್ವಾಮಿಯವರ ಮೂಲಮಂತ್ರವಾಗಿತ್ತು.

ಇವರು ಬಹಳ ತ್ಯಾಗಿಗಳಾಗಿದ್ದು ಅಭಿನವಭೋಜನೆಂದೂ, ಕಲಿಯುಗದ ಕರ್ಣನೆಂದೂ ಪ್ರಜೆಗಳಿಂದ ಹೊಗಳಲ್ಪಟ್ಟರು. ಮತ್ತು ಇವರು ಬರೆದ ದಾನಶಾಸನಗಳ ಕೊನೆಯಲ್ಲಿ ತಾವೇ ರಚಿಸಿದ ಶ್ಲೋಕವನ್ನು ಬರೆಸಿದರು:—

ಮದ್ವಂಶಜಾಃ ಪರಮಹೀಪತಿವಂಶಜಾ ವಾ ಯೇ ಭೂಮಿಪಾಸ್ಸತತ ಮುಜ್ವಲ ಧರ್ಮಚಿತ್ತಾಃ।
ಮದ್ಧರ್ಮಮೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಃ ತತ್ಪಾದ ಪದ್ಮಯುಗಳಂ ಶಿರಸಾ ನಮಾಮಿ ॥

ನನ್ನನ್ನು ಈ ದಿನದ ಸಮಾರಂಭದಲ್ಲಿ ಅಧ್ಯಕ್ಷಸ್ಥಾನದಿಂದ ಭಾಗವಹಿಸಲು ಆಹ್ವಾನಿಸಿದ್ದಕ್ಕಾಗಿ ಶ್ರೀಮಾ ಜೋಯ್ಸರವರಿಗೆ ವಂದಿಸುತ್ತೇನೆ. ಶ್ರೀಮಾ ಜೋಯ್ಸರವರು ಶ್ರೇಷ್ಠವಾದ ಮತ್ತು ಪವಿತ್ರವಾದ ವಂಶದಲ್ಲಿ ಜನಿಸಿದಾರೆ. ಇವರ ಪೂರ್ವೀಕರು ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ ಅಳ್ವಿಕೆಯಿಂದ ಖಾಸ್ ಋತ್ವಿಕ್‌ರಾಗಿ ಶ್ರೀಮನ್ಮಹಾರಾಜರುಗಳಿಗೆ ಧರ್ಮಶಾಸ್ತ್ರಗಳಲ್ಲಿಯೂ ರಾಜನೀತಿಯಲ್ಲಿ ಪ್ರಭುಗಳಿಗೆ ಅಮೂಲ್ಯವಾದ ಸಲಹೆಗಳನ್ನು ಕೊಟ್ಟುಕೊಂಡು ಬಂದಿರುತ್ತಾರೆ. ಈಗಿನ ಶ್ರೀಮಾ ಮಹಾರಾಜರು ಶ್ರೀ ಜಯಚಾಮರಾಜ ಒಡೆಯರವರೂ ಶ್ರೀಮಾ ಜೋಯಿಸರವರ ನಿಸ್ಸ್ವಾರ್ಥವಾದ ದೇಶಸೇವೆಯನ್ನು ಬಹಳವಾಗಿ ಪ್ರಶಂಸಿಸಿ, ಶ್ರೀಮಾ ಜೋಯಿಸರವರಿಗೆ ಪತ್ರವನ್ನು ಬರೆದಿದಾರೆ.

ಶ್ರೀಮಾ ಜೋಸ್ಯರವರು ನಾನಾಭಾಷಾ ಪಂಡಿತರು. ಅವುಗಳೊಳಗೆ ಸಂಸ್ಕೃತ ಮತ್ತು ಇಂಗ್ಲೀಷು ಶ್ರೀ ಜೋಯಿಸರವರಿಗೆ ಕರತಲಾಮಲಕವಾಗಿದೆ. ಶ್ರೀಮಾ ಜೋಯಿಸರವರು ಮದರಾಸ್ ಪ್ರೆಸಿಡೆನ್ಸಿ ಕಾಲೇಜಿನಲ್ಲಿ ಎಂ.ಎ. ಆರ್ಸ್ ಪರೀಕ್ಷೆಯನ್ನು ಬಹಳ ಉತ್ತಮವರ್ಗದಲ್ಲಿ ವ್ಯಾಸ್ ಮಾಡಿದರು. ಅವರು ಅನೇಕ ಗ್ರಂಥಗಳನ್ನು ರಚಿಸಿದ್ದಾರೆ. ಅವುಗಳಲ್ಲಿ ಮುಖ್ಯವಾಗಿ ಋಗ್ವೇದ ಮತ್ತು ಯಜುರ್ವೇದಗಳನ್ನು ಬರೆದು ಸಾರ್ವಜನಿಕರ ಉಪಯೋಗಕ್ಕಾಗಿ ಅಚ್ಚು ಹಾಕಿಸಿದಾರೆ. ಮತ್ತು ಅನೇಕ ಗ್ರಂಥಗಳನ್ನು ಇಂಗ್ಲೀಷುಭಾಷೆಯಲ್ಲಿ ಬರೆದು ಅನೇಕ ಮಹನೀಯರಿಂದ ಪ್ರಶಂಸೆಯನ್ನು ಪಡೆದಿದಾರೆ. ಇವುಗಳಲ್ಲಿ ಮುಖ್ಯವಾಗಿ "Sanskrit Wisdom, Philosophy & Phantasy, History of Mysore, Sociology, Shringara Prakasa of Bhojaraja." ಶ್ರೀಮಾ ಜೋಯಿಸರವರು ಸಂಸ್ಕೃತ Research Academy ಯೆಂಬ ಸಂಸ್ಥೆಯನ್ನು ಸ್ಥಾಪಿಸಿ ಭಾರತದಲ್ಲಿ ವಿಮಾನಗಳು ಉಪಯೋಗದಲ್ಲಿದ್ದವು ಯೆನ್ನುವದಕ್ಕೆ ಅನೇಕ ಉದ್ಗ್ರಂಥಗಳ ಮೂಲಕ ಭೌತಿಕಶಾಸ್ತ್ರದಲ್ಲಿ ಪಂಡಿತರಾದ ಅನೇಕ ಪಾಶ್ಚಾತ್ಯ ವಿದ್ವಾಂಸರಿಗೆ ತಿಳುವಳಿಕೆಯನ್ನು ಕೊಟ್ಟು ಅವರುಗಳಿಂದ ಬಹಳವಾಗಿ ಪ್ರಶಂಸಿಸಲ್ಪಟ್ಟಿದ್ದಾರೆ.

ಮೇಲಾಗಿ ಶ್ರೀಮಾ ಜೋಯಿಸರವರು ಮೈಸೂರು ಯೂನಿವರ್ಸಿಟಿಯಲ್ಲಿ ಸೆನೇಟರಾಗಿಯೂ, ಮೈಸೂರು ಲಾಸಿನಿಸಿಲ್ ಕೌನ್ಸಿಲ್ ಮೆಂಬರಾಗಿಯೂ, ಡಿಸ್ಟ್ರಿಕ್ಟ್‌ಬೋರ್ಡ್, ಟ್ರಾಫಿಕ್‌ಬೋರ್ಡ್, ಪ್ರಜಾಪ್ರತಿನಿಧಿಸಭೆಗಳಲ್ಲಿ ಸದಸ್ಯರಾಗಿ ಅನೇಕ ವರುಷಗಳು

ಕೆಲಸ ಮಾಡಿ ನಿಸ್ಸ್ವಾರ್ಥವಾದ ಸೇವೆಯನ್ನು ಪ್ರಜೆಗಳಿಗೆ ಸಲ್ಲಿಸಿದಾರೆ. ಇವರು ಮೈಸೂರಲ್ಲಿ ಸಿವಿಕ್ ಮತ್ತು ಸೋಷಿಯಲ್ ಕಾಫರೆನ್ಸ್‌ನ್ನು ನಡೆಸಿದರು. ಮಹಾ ಕಾಂಗ್ರೆಸ್‌ಸಂಸ್ಥೆಗೆ ಗೌರವಕಾರ್ಯದರ್ಶಿಗಳಾಗಿದ್ದರು. ಮೇಲಾಗಿ ಇವರು ಉಜ್ವಲ ಪತ್ರಿಕಾಕರ್ತರಾಗಿ ಸಾರ್ವಜನಿಕರಿಗೆ ಅಮೋಘವಾದ ಸೇವೆಯನ್ನು ಸಲ್ಲಿಸುತ್ತಿದಾರೆ.

ಪಾಶ್ಚಾತ್ಯದೇಶದಲ್ಲಿ ವಿದ್ವಾಂಸರು ಇವರು ರಚಿಸಿರುವ ಗ್ರಂಥಗಳನ್ನು ನೋಡಿ ಇವರ ವಿದ್ವತ್ತೆಯನ್ನು ಬಹುವಾಗಿ ಶ್ಲಾಘಿಸಿದಾರೆ. ಇವರು ಇಂಗ್ಲೆಂಡ್ ದೇಶದಲ್ಲಿ ಬಹಳ ಘನತೆಯನ್ನು ಹೊಂದಿದ ಅರ್ಥಶಾಸ್ತ್ರದ ಸಂಘದಲ್ಲಿ F.R.E.S ರವರಾಗಿ ಚುನಾಯಿಸಲ್ಪಟ್ಟಿದಾರೆ. ಮತ್ತು ಇಂಗ್ಲಿಷ್ ಸಾಹಿತ್ಯದಲ್ಲಿ ಲಂಡನ್ ಸಂಘದಲ್ಲಿ M.R.S. of Literature ಆಗಿದಾರೆ ಫ್ರಾನ್ಸ್ ದೇಶದ ಹಿಸ್ಟಾರಿಕ್ ಸೊಸೈಟಿಯವರು ಇವರಿಗೆ Great Silver Medal ಎಂಬ ದೊಡ್ಡ ಬಿರುದನ್ನು ದಯಪಾಲಿಸಿದಾರೆ.

ಶ್ರೀಮಾನ್ ಜೋಯಿಸರವರು ಅವರ 50 ವರುಷಗಳ ಸಾರ್ವಜನಿಕ ಸೇವೆಯಲ್ಲಿ ನಾನಾವಿಧವಾಗಿ ಪ್ರಜೆಗಳಿಗೆ ಅಮೋಘವಾದ ಸೇವೆಯನ್ನು ಸಲ್ಲಿಸಿದಾರೆ. ನಮ್ಮ ಶೀಮೆಯಲ್ಲಿ ಪ್ರಖ್ಯಾತ ದಿವಾನರಾಗಿದ್ದ ಭಾರತರತ್ನ ಡಾಕ್ಟರ್. ಸರ್ ಎಂ. ವಿಶ್ವೇಶ್ವರೈಯ್ಯನವರು ತಾವು ಶ್ರೀಮಾನ್ ಜೋಯಿಸರವರಿಗೆ 1948ನೆ ನವೆಂಬರು ಒಂದನೆ ತಾರೀಖಿನಲ್ಲಿ ಬರೆದ ಪತ್ರದಲ್ಲಿ ಈ ಕೆಳಗೆ ಹೇಳಿರುವ ರೀತಿಯಲ್ಲಿ ಶ್ರೀಮಾನ್ ಜೋಯಿಸರವರನ್ನು ಪ್ರಶಂಸೆ ಮಾಡಿ ಬರೆದಿದಾರೆ.

Uplands, High Ground,
Bangalore, 1st Nov. 1948.

" My Dear Mr. Josyer,

I am indebted to you for your courteous letter dated the 28th October last.

You ask me whether I remember you. I have a distinct recollection of your place in the public life of Mysore as an independent critic of men and affairs. This impression is of a period during which I was in office in Mysore more than 30 years ago.

I am glad to learn you are writing the History of Mysore. I am sure anything you say in that respect will be of permanent value.

Your reference to my age and your assurance that I am still active and have not softened or visibly sunk, is gratifying. The truth is, old age left its card on me a long time ago, but I have been saying—" Not at home ! " I want to avoid senility and second childhood if I can, if my will power lasts.

With regards and all best wishes, Yours Sincerely,

M. VISWESWARAYA."

ಹೀಗೆಯೆ Sir C R. ರೆಡ್ಡಿಯವರೂ, Sir C. P. ರಾಮಸ್ವಾಮಿ ಅಯ್ಯರವರೂ. Sir T. ಶಂಬೂಚೆಟ್ಟಿಯವರೂ, ಮತ್ತು ಅನೇಕ ಪಾಶ್ಚಾತ್ಯ ಮತ್ತು ಭಾರತದ ವಿದ್ವಾಂಸರುಗಳು ಶ್ರೀಮಾನ್ ಜೋಯಿಸರವರ ವಿಷಯವಾಗಿ ಪ್ರಶಂಸಿಸಿ ಬರೆದಿದಾರೆ. ಮುಖ್ಯವಾಗಿ ಶ್ರೀಮಾನ್ ಜೋಯಿಸರವರು ಬಹಳ ಶ್ರೇಷ್ಠ ವಿದ್ವಾಂಸರಾಗಿ ನಮ್ಮ ದೇಶಕ್ಕೆ ಅಮೋಘವಾದ ಸೇವೆಯನ್ನು ಸಲ್ಲಿಸಿದಾರೆ, ಸಲ್ಲಿಸುತ್ತಲೂ ಇದಾರೆ. ಎಂದೂ ಹೀಗೆಯೇ ಶ್ರೀಮಾನ್ ಜೋಯಿಸರವರು ದೇಶಕ್ಕೂ ಪ್ರಜೆಗಳಿಗೂ ಸೇವೆ ಸಲ್ಲಿಸುವದಕ್ಕೆ ಭಗವಂತನು ಅವರನ್ನು ಆಶೀರ್ವದಿಸಲೆಂದು ಭಗವಂತನನ್ನು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ "

ನಂತರ ಅವರು ಜಯಂತ್ಯುತ್ಸವದಲ್ಲಿ ಭಾಗವಹಿಸಿದ್ದ ವಿದ್ಯಾರ್ಥಿನಿಯರಿಗೆ ಉಚಿತವಾದ ಬಹುಮಾನಗಳನ್ನು ತಮ್ಮ ಅಮೃತ ಹಸ್ತದಿಂದ ವಿತರಣೆಮಾಡಿದರು. ವಂದನಾರ್ಪಣೆ ಮಾಡುತ್ತಾ ಶ್ರೀ ಜೋಸ್ಯರವರು ಅಧ್ಯಕ್ಷರಿಗೂ, ಜಗನ್ಮೋಹನ ಚಿತ್ರಶಾಲೆಯಿಂದ ಶೈಲಚಿತ್ರವನ್ನು ದಯವಿಟ್ಟು ಕಳುಹಿಸಿಕೊಟ್ಟಿದ್ದ ಟ್ರಸ್ಟಿಗಳಿಗೂ, ನರಸಿಂಹರಾಜ ಸಹಕಾರಭವನದ ವ್ಯವಸ್ಥಾಪಕರಿಗೂ, ನ್ಯಾಷನಲ್ ಗರ್ಲ್ಸ್ ಹೈಸ್ಕೂಲ್ ಅಧ್ಯಾಪಕೆಯರಿಗೂ ವಿದ್ಯಾರ್ಥಿನಿಯರಿಗೂ ಅಯುರಾರೋಗ್ಯಗಳನ್ನು ಕೋರಿದರು.

ರಾಷ್ಟ್ರಗೀತೆಯಾದನಂತರ ಸಭಿಕರ ಆನಂದ ತುಂದಿಲವಾದ ಜಯಕಾರಗಳೊಡನೆ ಗಿರಿಜೆಯ ಜಯಂತ್ಯುತ್ಸವವು ಮುಕ್ತಾಯ ಕಂಡಿತು

H. H. MUMMADI KRISHNARAJA WADIYAR
1794—1799—1868

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY.

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu, Madras.**

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express, Madras**

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 45] Monday 20-8-1962 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

PASCAL SOUGHT GOD

The process of living does not provide a reason for living. One experiences much and learns nothing. Only fools persuade themselves otherwise. Human life, as such, cannot satisfy. It is too mysterious, too short and too painful.

This being so, it is necessarily beyond our comprehension, and to presuppose some perpose some being capable of entertaining it. Hence the search for God, endlessly and diversely undertaken.

At all times and in all civilisations there have been those who claimed that their search was rewarded. The scales fell from tehir eyes, the confusion lifted from their spirits! They saw and understood!

Likewise, there have been those who abandoned the search, and fell into despair, or reconciled themselves to just burying their faces in the trough.

Between the two are the everlasting searchers. They seek and never find; they envisage a destination which they never reach. Of these an illustrious example is Pascal who died just three centuries ago at the early age of 39.

It is true Pascal underwent a conversion. He wrote an ecstatic account of the experience, which he thenceforth kept sewn up inside his jacket. Yet his famous "Pensees" or thooughts, convey in every line with passionate intensity the mood of a seeker.

It was Pascal who made the infinitely comforting remark that whoever looks for God has found him.

A new and admirable translation of the "pensees," by Martin Turnell (Harvill Press, 35s.), has lately been published. Obviously, no translation can reproduce the extraordinary luminosity of Pascal's writing—his sentences shine like fireflies with their own inner light.

Whatever may be thought of his theology and his piety, he was unquestionably one of the greatest intellects of Europe. The exquisite clarity and purity of his mind are reflected in his prose. Turnell has produced a work-a-day version which keeps the sense, if not always the splendour, of Pascals reflections.

Pascal began as a mathematician. At the age of 17, a mathematical work of his was compared with Aristotle! He made what we would call a computor, but he called it an arithmetic machine. Altogether, he was a prodigy, and recognised as such.

Then he became oppressed by the Mystery of the universe, and of his minute part in it. Thenceforth, he abandoned all other activities, and set himself to try to grasp and explain the circumstances of his own existence.

Despite ill-health and much pain (which, by universal consent, he bore with exceptional fortitude), he diligently pursued this quest to the end of his days. He planned a great work of Christian apoligetics, but was only able to prepare notes for it. These, variously arranged by different scholars, constitute the "Pen-ees."

His contemporaries considered that the work he had done was too fragmentary to interest posterity, and that with all his gifts he would be forgotten.

Actually, it is quite possible that the completed work would have proved shorter-lived than have the crystaline notes on which it was supposed to be based. They have continued to be read and admired by successive generations.

Pascal, of course, wrote and thought as a Christian of his time, though with heretical praclivities. He contines to be looked at somewhat askance by the church he tried so

(Continued on page 6)

PRESIDENT "GO TO HELL."

One day in 1937 William Clerk, now assistant director of the U.S. Information Agency, was visiting the White House and found himself alone with the Chief Executive over lunch in the library. President Roosevelt seemed to relish an interlude from the cares of office, and happily discoursed about the books around them. The only trouble with the library, he said, was that it had never been properly indexed!

"I phoned the Catalogue Division of the Library of Congress this week and said, 'Hello, this is Franklin Roosevelt at the White House. I wonder if you could send a man up here to help me catalogue my library next Saturday afternoon.'

"Well, there was a brief silence, and then the man I was talking to said, 'You go to hell', and hung up.

"I dialled straight back," the President went on, "and the same voice answered. 'Look here', I said, 'this really is Franklin Roosevelt and I really am at the White House. I really do need someone to come up here and help me index my library. Do you think you could manage it?'

"There was a long silence. Then the man in the Catalogue Division said ever so quietly that he was certainly sorry to have mistaken me for a practical joker! He told me he would come up and index my library whenever I asked him to."

The President looked at his watch, then motioned towards the library door, "My man is going to come through that door in about three minutes," he told Mr. Clerk. "I think you might be as interested as I am to see how a man behaves who has told the President of the United States to go to hell."

* * *

We are reminded of the report of the first President, the long-suffering Dr. Rajendra Prasad, writing to Mr. Nehru against some unwise legislation, and Mr. Nehru almost saying "go to hell."!

TIP FOR B.T.S.

If you commute by bus in Nashville, Tennessee, you can arrange, for only 4d. extra fare, for a special "club coach" to pick you up at your front door each morning and return you there in the evening. On any Nashvillee bus you can buy your morning paper after boarding; and, if you want to pick up some groceries on the way home, the driver will hand you a "stop-and-shop" ticket, allowing you to complete your journey later without additional fare!

Timetables are easy to read and are followed to the split minute. If you take a bus to church on Sunday you will find the timetable arranged to get you there at the right time, and on Easter Day, Palm Sunday and Mother's Day you will be taken free! During the summer, children are carried free to places where public swimming lessons and life-saving instruction are available.

These and other exceptional services have revitalszed Nashville's bus service, providing travellers with faster, more efficient service, and at the same time allowing the bus company to make a steady profit. Passenger revenue is now on the increase for the first time in 12 years!

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ಭಗವದಾರಾಧನ	೦–೬–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ. "ಚಿಕ್ಕದೇವಂಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

The Rationalist

HINDU SUPERIORITY

COMMERCE AND WEALTH

(Continued from last issue.)

Chamber's Encyclopædia says the minerals of India are rich and varied. Diamonds, emeralds, plumbago, berryl, topazes are among its products. Gold has been found in India from time immemorial. The Deccan and the Malabar Coast are believed to be the gold-bearing districts,[1] and at Dharwar, quartz reefs of the richest description have been found.

Pliny calls India "the sole mother of precious stones," and the "great producer of the most costly gems."

India has been famous for diamonds, pearls, topazes, sapphires, rubies, emeralds, lazuli, corals and other jewels.[2] The most famous pearls and stones are all of Indian origin. The pearl presented by Julius Cæsar to Servilia, the mother of Brutus, as well as the famous pearl earring of Cleopatra, were obtained from India. The most famous diamonds[3] in the world are natives of India. Though the Pitt (or the Regent as it is now called) weighs 136⅞ carats and is large in size, yet the Koh-i-noor, weighing only 106½ carats[1] hallowed by ages of romantic history, is the most famous diamond in the world. Both were taken from India to England.

The Pitt, however, after being reduced in cutting from 410 to 136⅞ carats was sold in 1717 to the Regent of France, the Duke of Orleans. It may still be seen at the Louvre, Paris. It is valued at £480,000, the Koh-i-noor at only £140,000. But the mythological and historical value of the Koh-i-noor is untold.

It was the wealth of India that impelled the rude Arabs to invade this country, and led the half-civilized Tartars to overrun it. It was the wealth of India that attracted Nadir Shaw to India, from whence he returned laden with immense booty, and caused the Abdali chief to renew his attacks on it.

May be, as Sophocles sings[2], that,

"Gold is the worst of ills
That ever plagued mankind: this wastes our cities,
Drives forth their natives to a foreign soil,
Taints the pure heart, and turns the virtuous mind
To basest deed."

Yet gold has its value. It was gold which not only enabled England to save herself and Europe in the last century but decided the fate of Napolean Bonaparte.[3]

---

1. Periplus (p. 36) speaks of gold mines situated in the Lower Gangetic Plain. Pliny speaks of gold and silver mines in the mountains of Capitalia, which are represented by him as the highest of the Ghat Range.—Heeren's Historical Researches, Vol. II.

2. "India can claim for its own all the finely coloured stones of blue, green and red not however yellow diamonds,"—Baner and Spencer.

3. Dr. Ray says: "It is sometimes asserted that the phosphorescence of diamond was first observed in 1663 A.D. by the celebrated Robert Boyle. Bhoja (11th century), however, mentions this property."—History of Hindu Chemistry, Vol. II, p. 40.

1. When the Koh-i-noor first reached England it weiged 186½ carats.

2. Antigone, Act I.

3. The great French statesman and historian Lamartine in his History of the Restoration, Vol. I, p. 72, says: "By this treaty (of Choumont) England took into pay 500,000 soldiers of the sovereigns of the North." See also p. 33. The representatives of the Allied Powers at Vienna, declared him an outlaw but declined to oppose him for want of funds. On this, England granted them large subsidies. Thus began the war that ended

RECORDED TALKS

Sri G. A. Acharya, prominent businessman and educationist, Bangalore, Chairman, Bengal Lamps, Ltd., Ram Mohan Ltd, and Mysore Education Society Ltd., happening to face a tape-recorder and asked to give a talk, recorded the following:

I

"I was asked this morning, "How is Mr. Josyer, now?" I recall some 30 years ago meeting Mr. Josyer, and when I see him today he is the same Josyer! Nothing changed! And it is very interesting to talk to him on any subject.

You simply scratch him and he will tell you, almost as much as you read in an Encyclopædia, all about the State of Mysore. To me personally it is very interesting, and I make it a point to go to him, see him, and discuss with him; and to me it is an inspiration, for the simple reason that he has so many facts that I think he would do well to write his reminiscences, because, of late youngsters hardly read, nor do they care to know. But somhow it is essential and it is very good if Mr. Josyer records many of the things that he has seen, that he has observed, and that he has felt: and I hope Mr. Josyer will do it."

II

"I have been asked to tell you the story of the electric lamp in India. As you know the electric lamps were unknown in the country prior to 1930. It was one Indian, by name Professor S. K. Roy, who was the Principal of the Jadhavpur College of Engineering, who took the initiative, and he was determined to manufacture electric lamps. There was so much opposition; people pooh-poohed. The Calcutta corporation, somehow or other, did not encourage it, and many of the foreign-returned engineers began to lecture to Professor Roy that the manufacture of electric lamps was a mere dream, and he would never make it: for after all Professor Roy was a man of vision and imagination. But he said to them, 'well, I will take the risk, and I will make it. All that I want from the State is to encourage me if I produce them: and he did it in 1934, and the Government of India came to the rescue in 1936, and in 1937 the International standard was applied to his lamp: and then you had a first class standard lamp in India! All honour to those who encouraged S. K. Roy!"

---

in the crowing mercy of Waterloo. Lamartine in his remarkable History of Restoration, Vol. II, p. 213, says England paid a war subsidy of 125,000,000 francs to the coalition. This was in addition to the subsidy granted to Louis XVI for 80 thousand troops. See Ibid, p. 289.

BEST SELECTIONS FROM THE SPEECHES & WRITINGS OF

ROBERT INGERSOLL

"The finest orator of the English tongue on this globe of ours."

General Husted proclaimed, "In purity of style, in poetic expression, in cogency of statement, and brilliancy of rhetoric, Ingersoll stands unrivalled. As effective as Demosthenes, as polished as Cicero, as ornate as Burke, as scholarly as Gladstone, the Orator, in surpassing others, has now eclipsed himself!"

Popular Edition;—Attractive get up, bound in one volume Rs. 10-00 net,
two volumes Rs. 12-00 net.

USEFUL HINTS

Oxalic Acid: Weak solution sufficient to remove ink and fruit stains. Also iron mould from linen. Be careful when using as it is poisonous. After treating garment, wash in several rinses of clear water

Borax: Removes tea stains.

Magnesia: To dryclean article, mix a little magnesia with breadcrumbs and rub on with fine brush.

Methylated Spirit: Removes stains on clothes caused by flowers.

Sodium Thiosulphate: Removes iodine stains.

Sodium Bicarbonate: Excellent cleaner for gold chains.

Ammonia: Generous quantity of amonia, mixed in warm water, cleans gold jewellery left in it for a few hours.

Carbonate of Soda: Helps beetroot to retain its colour if added to water in which they are placed to boil.

Ammonium Nitrate and Sodium Carbonate: Equal parts of both to one part of water provides wonderful freezing salt for ice cream mixer.

Benzine: Clears beetles and cockroaches when sprinkled in larder and corners of room.

Oxalic Acid: Removes stains from books. Wet them with solution of oxalic acid to proportion of 1 oz. to 1/2 pint of water.

Ammonia: A few drops in warm water removes spots from photograps. A few drops in cold water good for cleaning hair brushes.

Magnesia: Useful for removing grease marks left in books. Place some above and below mark, rub over with iron which will absorb grease.

Methylated Chloroform: To revive colours in old oil paintings clean with one part methylated chloroform and two parts linseed oil. Keep for a day then rub over lightly.

(*Continued from page 2.*)

religion in terms of Old Testament prophecy makes little appeal today.

It is his devastating analysis of the human situation in the earlier portions of the "Pensees" which strikes so contemporary a note.

To him, power and authority were empty shams, and earthly justice no more than its trappings. The pursuits in which human beings engage were only diversions whereby they hope to evade a consideration of their own sorry plight.

All our ills derive from our inability to sit quietly in a room and survey the extinction or immortality which shortly awaits us. There is scarcely a sentence which cannot usefully be remembered and made a subject for meditation.

M. M.

"THE RATIONALIST."

Subscription:

	Yearly	Half yearly	Quarterly
	Rs	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page ...	Rs. 50 per	insertion
Half Page ...	,, 25	,,
Quarter Page ...	,, 15	,,

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road Mysore

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., Hons., F.R.E.S., F.M.U. &c.,

FOUNDER

International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon, but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY.

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR
"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu, Madras.**

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express, Madras.**

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so."

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

Printed at the Coronation Press, Dhamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 46] Monday 27-8-1962 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

AYURVEDA

by A, Venkatarama Pandit.

Ayurveda has its own individual outlook on man's health and disease. It does not exclude the use of medicine. But it will supplement it by other means, because it believes that diseases are caused through various other means. Ayurveda is a branch of Veda. Vedas teach some facts which cannot be perceived by our sensory organs. In addition to the knowledge received by our senses we must obtain additional knowledge through extra-sensory perceptions. The following extract from two very eminent modern German scientists proves this fact. One must not only depend on sensory perceptions but must obtain additional knowledge through our sensory organs. R.F K. Hull has translated into English language two books in German language of two eminent German Scientists (viz.,) – One by a famous psychologist and the other by a Nobel Laureate in Physics. In this work we find the following: Professor Jung considers the implications of "synchronicity" or "Meaningful coincidences explicable in terms of observable cause and effect. i.e, the incidence of a psychic and a physical state apparent in experiments in extra sensory perception. Some of the Rhine experiments seem to him to point to the psychic relativity of space and time; an admission which flouts rationalistic preconception of which the Professor speaks with scant respect".

He declares "We must look in the obscurest corners and summon up courage to shake the prejudices of our age, if we want to broaden the basis of our understanding of nature.

Prof. Jung is interested in Chinease thought, which, like the Western classical concept of the "Sympathy of all things. and the mediæval theory of correspondences favoured the idea of "meaningful orderliness". He believes that this "Synchronicity Principle" involves a truth which has been so long hidden only because it had more to do with the psychic than with the physical aspects of events.

He believes that the latest conclusions of science are coming nearer and nearer to an unitary idea of being characterised by space and time on the one hand and synchronicity on the other.

In the issue of the Theosophist June 1962, we find the following very illuminating fact". The following excerpt from an article in the New York Times by its Moscow correspondents reveals a trend in Russian Scientific thought which, if it gathers strength, may prove to be of great and revolutionary significance.

"Within the most advanced echelon of Soviet Science there is emerging a tendency to seek a non-materialistic, spiritual concept of the universe. Some of the most brilliant Soviet Scientists suggest that there must exist in the universe a force or power that is superior to any possessed by man. This has shocked the conventionally minded communist party funtionaries. There is reason to believe that some of the most eminent figures in the galaxy of Soviet Physists, Astronomers and Mathematicians are involved. These men have not become believers in normal religion or dogma .... but they are no longer atheists."

Belief in the existence of a power or by force superior to any possessed by man is to be welcomed in so far as it will dethrone the supremacy of the State.

The following extract from Dr. Bones Sokoloff M.D. Sc D. will show us that there are immortal cells cultivating death emitting great varying radiating energy of different forces in our mortal physical body, and that various organs like lung, liver, heart and other organs are emitting energy of different

forces and they may be measured, screeened and tested by suitable Scientific instruments.

Dr. Bones Sckoloff M.D., Sc. D., in his work "Achievement of happiness", page 33, says: "Our body is composed of millions of cells. Each one of them is deathless. Each one of them is capable of living for ever, outliving death. But composed as it is of immortal cells, the organism as a whole is mortal. At the same time each of these cells – any living cell – represents an electrical laboratory. The whole human organism is, in fact, a most complex electrical laboratory, composed of millions of tiny, microscopic electrical stations."

It is quite natural that our body, in which innumerable electrical processes constantly take place should radiate energy. This energy may now be tested and even measured.

As early as 1923, Prof. Millikan declared: I think we can now say from experiments made in our laboratory in Germany that radio-activity is a general property of living matter and not a specific property of what we call the radio active group:

The same thing had been said still earlier by Leon Denis who pointed out that organs of the human body have radio activity. It is a fact that each of the organs, the liver, the heart, lungs, the brain emits demonstrable radiation, some of which is visible as flourescence of different tints.

This radiating energy was closely studied by Prof. Gunwitzch. He discovered that it was so strong that it could influence the growth of seeds placed near the radiating tissue.

Thus we see that man represents an electro-magnetic body emitting radiations of varying strength and quality, which has not been sufficiently studied, but the existence of which is definitely proved.

What modern Science has said in its terminology, our Vedas mention in the terminology of their own. These deathless cells of our body are of various powers and forms, as Agni (Spirit of fire), Aditya — Sun, Chandrama-Moon, God of death – Mruthyu Devathe. In the Aitareya Upanishad we find the following:

In the Aitareya Upanishad, it is said:

ताभ्यो गामानयत् । ता अब्रुवन् वै नोऽयमलमिति । ताभ्योऽश्वमानयत् । ता अब्रुवन् वै नोऽयमलमिति ॥ २ ॥

ताभ्यः पुरुषमानयत् । ता अब्रुवन् सुकृतं बतेति । पुरुषो वाव सुकृतम् । ता अब्रवीद्यथायतनं प्रविशतेति ।

अग्निर्वाग्भूत्वा मुखं प्राविशत् । वायुः प्राणो भूत्वा नासिके प्राविशत् । आदित्यः चक्षुर्भूत्वाऽक्षिणी प्राविशत् । दिशः श्रोत्रं भूत्वा कर्णौ प्राविशन् । ओषधिवनस्पतयो लोमानि भूत्वा त्वचं प्राविशन् । चन्द्रमा मनो भूत्वा हृदयं प्राविशत् । मृत्युरपानो भूत्वा नाभिं प्राविशत् । आपो रेतो भूत्वा शिश्नं प्राविशत् ॥ ४ ॥

1. He led up a bull to them "They said "Verily, this not sufficient for us".

2. He led a horse to them. They said "Verily this is not sufficient for us."

3. He led up a person to them. They said "Oh! well done! Verily, a person is a thing well done.

4. Fire became speech and entered the mouth, wind became breath and entered the nostrils. The Sun became sight and entered the eyes. The quarters of heaven became hearing, and entered the ears.

(To be continued.)

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ಭಗವದಾರಾಧನ	೦–೬–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ. "ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧–೪–೦.
Life of Saint Anantarya, in English and Hindi.	1–0–0.

The Rationalist

HINDUISM

by Koji Saishu

It is generally held in Japan that what is retarding the modernisation of India is her religion, that is, Hinduism. Many Japanese, who have visited India, are convinced of the veracity of this notion. True it is that the free movement of cows on roads and the bathing by people in what cannot be described as clean water, for instance, may impart the impression that such a practice is retrogressive to the efforts of modernisation of the nation.

Those who visit only the "points", that is, such major cities as Calcutta, Madras and New Delhi, will undoubtedly feel that Hinduism stands in the way of the development of India. If I had travelled in the same manner as most visitors to India do, perhaps, I might have come back with this same impression, shared by so many of us. Fortunately, however, we travelled the "lines" that connect the "points" in a Japan-made micro-bus. What I found along these "lines" created a wonder in my mind as to how it has been possible that a vast stretch of land where different races, different languages, different customs and manners—each as alien and foreign to the others as between different nations and countries—could have emerged as a single political entity as a State!

"It is religion, Hinduism, that cements these great diversities into one entity", is my answer to the wonder. If, therefore, Hinduism is ignored or done away with as an expediency in order to accelerate the country's development efforts, then, India, as a single political entity, will disintegrate and give place to a multiple number of small countries one hostile to another, of which we may find examples in Africa. The only element that can avoid this tragedy is undoubted Hinduism, and India has no alternative but to co-exist with this religion notwithstanding the criticisms which are levelled against the debit side of the role of Hinduism. In other words, India is a nation united by the cementing bond of Hinduism rather than a State established through the gradual maturity of political and social institutions. While there is a serious dilemma between the inherent roles of religion and State, Hinduism has to stay as a basic contributing factor to the unity of the country.

What was most surprising while I travelled in India was that there were too many languages. When we entered Orissa three days after leaving Calcutta, we found it was not possible to communicate with the people there in the language used in Calcutta. At a small wayside town, I went with Mr. Kalidas, who accompanied us on the trip, to buy some black pepper. He asked for it in English. However, the shopkeeper produced was not black pepper but black pepper. Even English is thus likely to be misunderstood because of differences in pronunciation. There is no doubt that this formidable language barrier is detrimental to the development of India.

The Indian Government is said to have decided to use English as the official language and Hindi as the National Language. But in a girls' high school in Coimbatore in Madras State, English is being taught but not Hindi. Text-books were all written in Tamil There is strong opposition in the South to Hindi being used as the National Language.

It has occurred to me that the introduction of television may be a big help in attacking the twin problems of language and illiteracy.

Television sets do not have to be installed in each family; they could be installed at street corners or other public places or, perhaps, one set may be installed per town. Intensive and extensive campaigns can be carried out through this medium. When the initial stage of ending illeteracy is over, then the television facilities could be used for propagating and promoting one single national language.

It seems that only a few transmission antennas will suffice for the country in view of the topography of the land, unlike Japan where, its many mountains and valleys, a large number of transmission antennas are required to relay programmes. I gained the impression that, under the conditions in India, television is a better medium than radio.

The main source of proteins in India is, said to be 'dhal'. As much as 80 per cent of some 300 pupils in three areas of Dandakaranya, Madras, and Coimbatore, sampled out by Shinya Nishimaru, leader of our mission and an authority on food, being a technical councillor at the Food Laboratory of the Ministry of Agriculture, turned in negative answers when asked whether they liked dhal. It is medically proven that there is a great difference in digestion and absorption of nutrition depending upon whether one takes the food one likes or not. The fact that many children at the stage of physical growth do not like dhal as the main source of protein warrants serious reconsideration.

On the other hand, the Central Food Research Institute in Mysore is carrying out studies on ground peanuts which resembled yoghurt and which, rich in protein and fat, had more appeal to the younger people. If this is mass-produced, it may take the place of dhal.

Our buses were painted with both the Indian and Japanese national flags. A few people thought that the Indian flag was that of the Congress Party although most knew what it was. However, only few could recognise the Japanese flag. There were even some who thought we were advertising a brand of cigarettes. However, we were met by the people with kindness wherever we went and by whomever we met. Sometimes, the kindness was overdone. No promise was broken. No one was cheated. Nothing was stolen. These were all contrary to what we had been warned before our departure. We ran into some beggars but they were driven away by Indians whom we did not know from Adam. We keenly felt that there was a sincere effort to be as hospitable to us as possible. One example: When we stayed overnight at Quilon in Kerala, Mr. Panickar, Manager of the tourist bungalow there, specially wore a necktie which, he said, had been given him by a friend as a souvenir from Japan before the war.

The younger generation in the cities knew about Japan. Especially, many students wanted to know how they could study in Japan. Here again, I had to change my preconceived notion that the Indian youth prefer to study in England or the United States. I am convinced that although there are some obstacles, if the Governments, industrialists, universities and other parties concerned on both sides so desire and act, more frequent exchanges of persons between India and Japan can be realised in the near future, for, the atmosphere is there!

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

EXPELLED

Arctic explorer Vilhjalmur Stefanson attended an American university in his youth and was expelled. Years later he returned there to speak at a reunion. He was introduced by the president of the university, who said, with tongue in cheek, "I am pleased to announce that each year we find it necessary to expel fewer students!"

Stefanson then got up and said, "I am not interested in how many students are expelled each year. What I want to know is whether the university is maintaining the quality of the students it expels!"

WONDERFUL MEMORY

Theodore Roosevelt's intake of print was swift and photographic. He could span the double-page spread of a new book in a minute and a half, then proceed to quote the text almost verbatim.

The details assimilated so swiftly did not vanish. In Budapest in 1910 he was called on to speak at a big dinner attended by Hungarian statesmen and noblemen. Immediately he launched into a saga of Hungary's past, citing the names of its medieval heroes and the exploits which had made them famous. The performance brought the audience out of their seats! After the banquet T. R.'s Secretary asked him when he had found time to read up all that obscure history. "That was funny," T. R. replied. "I didn't read up on it. When I was at college I read a book of Hungarian history, and as I stood up before that group the book seemed to open before my eyes!"

GOOD BUST, BAD FIGURE

Daniel Chester French, the sculptor, was commissioned to do a bust of philosopher, Ralph Waldo Emerson. At one of the sittings Mr. Emerson rose suddenly and walked over to where the sculptor was working. He looked long and earnestly at the bust and then, with an inimitably droll expression, said, "The trouble is, the more it resembles me the worse it looks!"

THEY MISSED

People who died in 1929—just three decades ago— had never heard of jet aircraft, the "sound barrier," open plan houses, guided missiles, radar, Terylene, bulldozers, electric typewriters, colour television, chlorophyll toothpaste, foam rubber, bobby soxers, cat suits for women, fibreglass, automatic transmissions for the family car, electric shavers, the United Nations, frozen vegetables, the four-minute mile, plastic table-tops or the atom bomb!

LIFE'S BLESSINGS

"Whenever I get depressed, I take from my wallet an old scrap of paper with an unusual shopping list on it. This was the list my wife and I made 20 years ago when I was asked to accept an important job in the city We wrote down all the things we wanted in life: a pleasant home, good friends, health for the family, frequent opportunity to enjoy the outdoors we both loved. We discovered that we already had all these things, and we agreed that the move would not enhance them. A look at the shopping list of solid verities is the greatest tonic I know for the blues, and fortunately every one of us can compile a similar list of his own blessings!"

X.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS. F.R.E.S.,F.M.U. &C.
FOUNDER
International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY.

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831. to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu, Madras.**

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express, Madras**

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.